I Hear the Tread of Pioneers

By John G. Biel

Friday-12-21-56

The early pioneers up and down the Wabash River Valley did not know—or celebrate—Christmas as we know it and celebrate it today. Terre Haute was laid out in 1816 and its first newspaper appeared in 1823 but, for nearly twenty years after that, one can search and search those newspapers and never once find the occasion of Christmas mentioned.

The highly commercialized institution which Christmas has become today is of a comparatively recent origin from an historical point of view. In fact, the celebration of Christmas in New England even as a religious festival was not accepted until after 1875 because of the strict Puritan influence. The emigrants to the Wabash River Valley from the New England States—the typical Yankees—carried this influence with them and were very slow to change.

Among the newspapers which were available to the early residents of the Wabash Valley, the first one to carry the now universal "Merry Christmas — Happy New Year" greeting across the headlines of the paper was the Quincy Whig in its issue of Dec. 28, 1839. The important and widely circulated Cleveland Weekly Advertiser in its issue of Dec. 28, 1837 merely mentions, in passing, that "The anniversary of this ancient festival occurred on Monday last . . .". Thanksgiving Day was the much celebrated anniversary in the early pioneer days—again because of the Puritan influence—but that is another story.

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THE EXTENT to which cultural interaction results in distinctive American institutions is the problem of the cultural historian—which we in no wise claim to be—but it is very apparent to an avid reader of early historical source materials that, in general, a continual cultural borrowing from Europe took place at practically all stages in American history and, in particular, is this true of the custom of the celebration of Christmas.

It was not until the great waves of German, Norwegian and Swedish immigrations to this country in the late 1830's, 1840's and early 1850's that the celebration of Christmas evolved to the forms we know today. The English, as early as 1644 by Parliamentary action, outlawed the celebration of Christmas. Even when Charles II revived it, the Scots—who were largely Puritans—never accepted it.

The Puritans, before they came to this country, revived annoying sumptuary laws, punished profanity, discouraged dancing, outlawed Easter and made Christmas a day of fasting instead of one of revelry. When they came over here and settled, they very pointedly ignored Christmas. Governor Carver at one time when he found some boys playing in the streets on Christmas Day, "some pitching the barr and some at stoole-ball and such-like sports," rebuked this playing while others worked and declared that if conscience required Christmas observance, they might do it at home. "Since which time," as Governor Bradford later observed approvingly, "nothing hath been attempted that way at least openly. . . ."

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THE PILGRIMS were very much against a celebration of Christmas because of its pagan origin. The day now commemorated as the birthday of Jesus—Dec. 25, Christmas (the Mass of Christ)—was not fixed until A. D. 340 by the fathers of the church. For centuries it could not be decided whether the date should be Jan. 6, March 25 or Dec. 25. It was finally set at the Winter solstice, the time at which all the sun gods from Osiris to Jupiter and Mithra had celebrated their birthdays, the celebration being adorned by the pine tree of Adonis, the holly of Saturn and the mistletoe of Diana. Gifts of lighted tapers and human dolls had long been exchanged at the revel of the Saturnalia; the tapers representing the kindling of the new-born sun god's fire; the first doll being a device of malignant magic and a symbol of commuted human sacrifice. With all this history behind it, the Pilgrims could not sanction it. Cotton Mather preached against it — as well (and in nearly the same breath) as against stage plays, cards and dice.

However, when the Dutch came into New York, they brought with them the custom of visiting and giving presents on New Year's Day. This celebration became formalized and very elaborate by the time of the presidency of George Washington when New York was the nation's capital. The people from the Netherlands and Belgium brought over with them the custom of celebrating Dec. 6 as the feast of Saint Nicholas—the generous giver of presents—and the children kept this custom alive by singing and merrymaking. Even the Dutch, who made so much out of New Year's Day, did not celebrate Christmas except as a quiet religious holiday until the English arrived and adopted Saint Nicholas under the nick-name of Santa Claus and moved his feast day from Dec. 6 to Dec. 25 to coincide with the English practice. By the eighteenth century, the Americans were sharing the traditional English spirit of recreation in spite of the Puritans—aging by that time somewhat—and other early settlers in the colonies.

Although the pine tree was the "badge" of Adonis in pagan times, the Christmas tree, as such, was first used by the Germans. Boniface, an English missionary to the Germans in the eighth century, replaced the then prevalent sacrifices to Odin's sacred oak tree by a fir tree elaborately trimmed in tribute to the Christ child. It is claimed that Martin Luther introduced the custom of the tree lighted with candles. This custom was introduced into England by Prince Albert — a German — after his marriage with Queen Victoria. The German immigrants introduced it into America, where it captivated the people and was taken up by them at once.

BOTH the Swedish-Americans and the Norwegian-Americans — the honor seems to be equally shared — popularized the custom of much cooking of special and fancy foods at Christmas. The infinite variety of Scandinavian dishes comprising the smorgasbord and the Swedish Christmas was a pageant in itself and shares with the German tradition of the introduction of the Christmas tree.

Not until after the Civil War did cartoons appear in the newspapers and magazines depicting a recreational, merry-making, gift-exchanging celebration of Christmas. In Harper's Weekly, after 1865, first appeared cartoons showing the German Santa Claus correctly attired, busily filling stockings with toys and riding a sleigh drawn by reindeers.

Even after 1850, at which time the custom of celebrating Christmas as we know it today became established—which is just over 100 years and a very short time, historically speaking, for such a universal custom to develop in a society on such a large scale—the residents of Terre Haute and the Wabash Valley did not give to the celebration the elaborate "commercialized" aspect it bears today.

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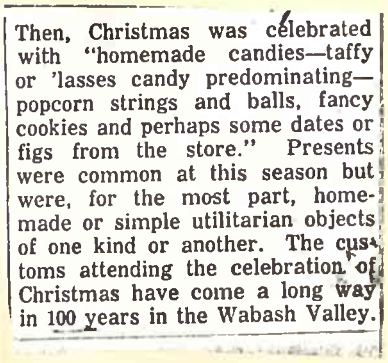

Then, Christmas was celebrated with "homemade candies—taffy or 'lasses candy predominating—popcorn strings and balls, fancy cookies and perhaps some dates or figs from the store." Presents were common at this season but were, for the most part, homemade or simple utilitarian objects of one kind or another. The customs attending the celebration of Christmas have come a long way in 100 years in the Wabash Valley.

Buffalo Forged 1st Roads Prior to Pioneer Arrivals

T.H. Trib. - Star 3/13/66

By DOROTHY J. CLARK

According to earlier writers Terre Haute's soil was dry and porous, sufficiently rolling to secure good drainage, but not easily worked into mud, even after long continued rains.

DOROTHY J. CLARK

No city in this state has a more desirable location, both as to beauty and healthfulness, yet this healthful condition was not fully secured until the morasses on the east and south, known as Lost Creek, had been thoroughly drained.

Mr. Sparks, when he first came to Terre Haute said he could swim his horse across the lower ground east of Strawberry Hill on South Sixth Stret.

The Wabash River runs from a small lake in Mercer County, Ohio, and Huntington County, Indiana. It receives Little River just below Huntington and continues a westwardly course through the counties of Wabash, Miami, and Cass.

Here it turns more to the south flowing through the counties of Carroll and Tippecanoe and marking the boundary line between the counties of Warren and Vermillion on the one side and Fountain and Parke on the other.

It flows through the county of Vigo and miles below Terre Haute it forms the boundary line between the states of Indiana and Illinois to its confluence with the Ohio River.

Indian Name

Wabash is an Indian name and means "white" as it did in all the different Indian spelling and pronunciation. We can clearly trace the Waw-bis-kaw, of the Ojibways; the Wabises (pronounced Wa-bis-sa) of the modern Algonquin; Waubish of the Menominees, and Wabi of the ancient Algonquins.

In the beginning of the eighteenth century during pioneer days, the whole region of the lakes and the Mississippi Valley were still a wilderness of forest and prairie with only the paths of wild animals or the trails of roving Indians leading through tangled undergrowth and tall grasses.

In its undeveloped form it was without roads, incapable of land carriage and could not be traveled by civilized man, even on foot, without the aid of a savage guide and a permit from its native occupants affording little or no security to life or property. The Indians scalped first and looked at the proper written credentials second!

For these reasons the lakes and rivers with their connecting portages were the only highways and they invited exploration. The afforded ready means of opening the interior.

On searching for a favorable settlement great thought was given to finding a sufficient water supply as the settlers live as well as crops often depended on full or empty streams.

Buffalo Roamed

Long before the white or red man had his home in Indiana, the wild buffaloes in great herds on their way from the prairies of Illinois to the salt licks and bluegrass regions of Kentucky, unconsciously began the process of making roads for us through the southwestern parts of the state. The road they made was the famous "Buffalo Trace."

Thousands of buffaloes crossed and recrossed the Wabash River in a year and the buffalo took his bath in marshy places, plunging his horns, then his head into the wet earth and in half an hour excavating a hole 12 feet across.

Water at once filled the hole, then hundreds of buffaloes in turn would then plunge into the mud to cool themselves, making a trace from the mouth of the White River to the falls of the Ohio and later became the road over which the early settlers traveled into the state.

This trace is the connecting link between the Indian trails and the first roads or traces made by the white man and so the presence of the buffalo on the state seal of Indiana belongs there by rights of history and of service.

After the Buffalo Trace had long been old, the Indians made their trails by marching single file, each setpping exactly in the footsteps of the one just before him .In time these paths were worn down till knee-deep and the white men knew them as Indian trails.

As in early days the only way for pioneers to get to or away from Terre Haute was by way of the river. Men set to work on building a National Road, which was completed as far as Terre Haute in 1823. This great highway was prosouri by the national governjected from Maryland to Misment.

In 1849 the Wabash & Erie Canal was opened and the first boat reached the town. This was an epoch in the history of Terre Haute.

But the canal was doomed almost before it was done, for in 1852 the railroad from Terre Haute to Indianapolis was opened and the frontier town of a few years before was then to be linked by iron bands to all the continent.

A road much used by the Indians was the one that left Water and Poplar Sts., led down the hill to the bottom land and south along the river bank to the "Island Ford." Another road left the north part of town along the bank of the river to the "Indian Ripple" two miles above town.

It is difficult to realize that 150 years ago Indians were stalking what we now call Terre Haute. Between the years of 1816 and 1825 there were 20 settlers who arrived from New York, 12 from Kentucky, seven from North Carolina, four from Pennsulvania, three from Tennessee two from Virginia and 16 from other states. Those 64 settlers represent the ancestry of many of our most prominent citizens.

Indians called this city Ouiateno (pronounced We-att-tay-no); the white settlers, Orchardtown, and the French called it Terre Haute (high land).

By 1830 pioneers coming to this territory fround 50 buildings, a courthouse, a jail, five stores, one grocery, three taverns, two boot and shoe stores, two blacksmiths, one gunsmith, three tailors, besides carpenters, joiners and cabinet makers.

Now while we are comfortably settled on a soft chair, enjoying the heat of the automatic oil or gas furnace, and wondering why the television commercials seem to get more interesting than the regular programs, let us also think of the pioneers who came to these parts over a century and a half ago, and be grateful for the comforts and pleasures which were never even dreamed of by those hardy early settlers.

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T.H. History

Each Season Brought New Tasks for Pioneer Women

T.H. Trib.-Star 6/5/66.

By DOROTHY J. CLARK

The Hoosier pioneer mother had no time for interests outside her home. There were the children to look after, of course, and the meals to prepare. In addition, there were the flocks of geese to be watched and plucked. (It was customary to give each daughter a feather bed and four pillows when she married.)

The sheep had to be tended and sheared and the wool washed and made ready for spinning into yard. If the family owned a cow, it had to be milked and the butter had to be churned.

DOROTHY J. CLARK

When there was nothing else to do, the housewife had to spin the flax for linen, the cotton for thread and the wool for yarn to be knitted into socks, stockings, mittens, hoods and caps. Coverlets were woven on the loom, as well as the shawls and yards of woolen cloth for the suits and dresses of the family.

Each season brought special work for the women-folk. In the spring the garden had to be planted. Summer brought the fruits, berries and vegetables which had to be preserved and dried for winter use.

Autumn was harvest time, when nuts had to be picked and stored. Winter days were short, but during the long winter evenings by the fireside, there was time for spinning and knitting.

Ashes Shoveled

The ashes from the wood fire were carefully shoveled up and stored in an ash hopper. Water was poured through the ashes to make lye which in turn was used in making soap.

Near the ash bin was a barrel into which all fats and grease were dropped. Candles were made by the women. Each family brought with them candle molds which looked like a fluted vase with a flat top and bottom.

Women cooked by the fireplace using four main cooking utensils of cast iron— a tea kettle, a skillett with a lid, a bake oven with a lid and a stew kettle.

Later on the frying pan with long handle was used and still later swinging irons cranes were used over the fireplace with different length hooks to suspend kettles and pots from.

The first lanterns were of tin, perforated with small holes, with a door on one side and a small tin tube inside for the candle. Next came the lantern with four glass sides, the corners held together with strips of tin. Then came lard oil lanterns and glass flues and finally the kerosene lamp.

Man Worked

The Hoosier pioneer man also had hard work to do and work of all kinds. He tilled the ground, raised animals and hunted. He also had to be a carpenter and build barns, sheds, fences and even sleds and wagon beds. His day's work began early and ended only after sunset.

The first rope was made of bark from trees. Some pioneers brought rope twisting machines with them. When the flax was grown they would make ropes for all the settlers nearby.

In the little village of Terre Haute on the Wabash River, a candle factory was started, so the people in the country could exchange their corn or bring their grease and have their candles made on shares.

In later years men went through the country and made candles at each house. Men who were expert weavers, shoemakers and tailors also went from house to house trading their work for corn, maple sugar, hogs or anything of equal value.

In the history of every village when there was a gradual growth, the blacksmith shop came first. So it was with Terre Haute. As far back as 1818 we find there were blacksmith shops with workers skilled in iron making with their own hands. They made horseshoes, plow shares, bolts, bands, chains, rings and hooks.

Blacksmiths Ingenious

In other words, all the iron needed in a finished wagon, in addition to many useful articles in iron and steel, were manufactured by these ingenious blacksmiths.

In the REGISTER, Terre Haute's first newspaper printed July 12, 1823, is the following advertisement:

"The subscriber informs his friends and the public in general that he carries on the above mentioned business in the village of Terre Haute, where persons wishing work done in his line can be accommodated on the shortest notice and most accommodating terms.

Plough shares and log chains will be made in a workmanlike manner for eight cents per pound if the iron is furnished or twenty-five cents, he furnishing the iron. The subscriber also attends to the ferry owned by Dr. Modesitt."

Ezekiel Benjamin, the wagon maker, as well as the blacksmith, was literaly a manufacturer. He made the wheels and gearing throughout, with his own hands. It was a trade to which candidates had to serve a regular apprenticeship, besides having a natural talent.

Carpenters Manufactured

Carpenters in the early days were also manufacturers, who not only built houses, but made the doors, sash, blinds and mantels with their own hands.

The six Ross brothers came here in 1824 and continued in business some twenty odd years. They made the first bricks in the village.

Because of its location on the banks of the Wabash, Terre Haute became a shipping center, both for goods coming into the locality and for products going out.

The Wabash at that time and for many years later was the highway of much commerce. As an advertisement read: "Terre Haute had an outlet to market on floating boats that needed neither wheel nor paddle to protect them."

Corn would grown on our prairies for the planting and hogs would fatten in the fields of corn with little or no care. Soon our river front was lined with slaughter and packing houses. We begin to realize the cause of Terre Haute's early prosperity.

Plant Established

The first pork-packing plant was established by Benjamin Gilman in 1824 and the industry grew until at one time 2,000 men and boys were employed at these plants.

Terre Haute ranked second in this industry. Cincinnati ranked first. For a time our city was in danger of losing the beautiful name—Prairie City, and being called—Hogopolis!

At this time the city abounded in tanneries which in turn gave rise to shoemaking shops. Since nearly all shipping was done in barrels, this brought about the barrel-making industry, and the collecting of hoop-poles.

In the REGISTER, October, 1824, is found an advertisement of a Windsor chair factory run by Richard Jaques.

Iron and nail works were incorporated in 1867 and did a large business until the invention of the wire nail put this industry out of existence. At one time they employed 300 men and produced 180,000 kegs of nails a year.

Terre Haute had at different times three soap factories. Then there were the Vigo Woolen Mills and the Wabash Woolen Mills which employed many people. Before the invasion of the automobile this city was famed for its buggy, carriage and wagon factories.

One of the earliest of these was the Terre Haute Buggy Co., located at First and Beech, and later at First and Wabash Ave.

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T.H. History

First Terre Haute Settlers Were Trappers, Squatters

T.H. Trib-Star 6/12/66.

By DOROTHY J. CLARK

The tiny village of Terre Haute was laid out and platted in the fall of 1816 by the Terre Haute Land Company, made up of Cuthbert and Thomas Bullitt, of Louisville, Ky.; Abraham Markle, of Harrison; Hyacinth LaSalle, of Vincennes and Jonathan Lindley, of Orange County, Ind.

The articles of organization bear the date Sept. 18, 1816. The company held patents from the United States to thirteen tracts of land on the Wabash River in the vicinity of Fort Harrison. All titles to lots in this purchase were derived from these men as original proprietors.

DOROTHY J. CLARK

These lands were divided into twelve shares of which Lindley had four, Markle had three, LaSalle had three and the Bullitts had two.

The first sale of lots took place on Oct. 31, 1816, and the settlement began with Dr. Ezekiel Buxton and William Ramage among the first settlers. John Earle, Lewis Hodge and Henry Redford built the first cabins.

Asa Stewart and Abner Scott also built cabins about the same time but William Ramage and Ezekiel Buxton were among the first to gain "a local habitation and a name" on the town plat.

Hunters First

There were three classes of pioneers. First came the hunters and trappers, who had neither families nor homes and lived in temporary camps where ever there was game.

Next came the "squatters" who were the hunters and trappers with their families. They sought out suitable places beside springs of cool water and built temporary cabins.

If everything remained pleasant they would buy the land and become permanent settlers. But usually after two or three years, when game began to get scarce, they gathered up their belongings and moved out on the frontier again.

History has no permanent record of these advanced guards. For this reason almost every community in Indiana has a never-ending dispute as to when it was first settled and who its first settlers were.

Tradition correctly points to the hunter and squatter. Finally the records at the courthouse name the third class—the men who bought land and made homes, the permanent settlers.

Preparation Period

The period from 1816 to 1836 has been taken as the pioneer time of Terre Haute. It was a period of preparation. Everything was temporary cabins, temporary barns — if any at all, temporary fences, fields full of temporary churches, temporary schools, temporary government, preachers, lawyers and physicians.

There was not time, until they got settled in their new homes, to go at anything systematically. The wild, free, open air life of the pioneer still has its attractions for us (notice the ever-growing number of camper trailers in Indiana's state parks!)

In 1817 there was not a railroad in the United States, nor a canal west of the Alleghany Mountains. The telegraph had not been discovered. Fire was struck by the flint and steel. The falling spark was caught in "punk" taken from the knots of the hickory tree.

There was not a foot of turnpike road in the state of Indiana and plank roads had never been heard of. There were no bridges in the state. All traveling was done on horseback, the husband mounted in the saddle, with one to three of the youngest children in his arms, the wife with a spread cover reaching to the tail of the horse, seated behind with the ballance of the children who were unable to walk, in her lap.

From the few rude log cabins scattered along the

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river bank, the new little village of Terre Haute began to grow after Indiana's admission into the Union as the 19th state on December 11th, 1816.

New life was infused into the inhabitants of Terre Haute and the settlement began to improve. Even greater growth began when Vigo County was organized in 1818 and Terre Haute became the county seat.

Prairie's Origin

Terre Haute is part of the prairies or natural meadows which have ever been a wonder and their origin the theme of much curious specualtion.

Prominent historians, by years of close practice among the Indians and other hunters to set the woods and prairies on fire to scare out the game.

They took secure stations to the leeward, and the fire drove the game to them. The fire failed to pass over where copses of trees stood and the growth was too low and moist.

These openings or barrens were called "prairies" by the French and "savannahs" or "meadows" by the English. The Indians called the prairies "mas-ke-tia," or the "place of fire."

In the ancient Algonquin tongue, as well as in more modern form of the Ojibway or Chippews, the word "scoutay" means fire. In the Illinois and Pottowatamie, kindred dialects, it is "scotte" and "scoutay."

Fire Country

It is also a fact that the Indians who lived and hunted exclusively upon the prairies were known among their red brethern as "Maskoutes" rendered by the French writers "Maskontines," or "people of the fire or prairie country."

The early homesteaders had a great horror of prairie fires and were always on the lookout for them, even women and children ready to plow furrows, set fire against fire on mowed grass between them and open prairie.

Careful as they were, many died in fighting fires. Some fires made the horizon gleam brighter until a fiery redness arose abobe its dark outline, while heavy, slow-moving masses of dark clouds curved above it.

In another minute the blaze shot up, first in one spot, then in another, advancing until the whole horizon extending across a wide prairie was a mass of flames that rolled and curved and dashed like waves of a burning ocean, lighting up the landscape with the brilliance of noonday.

A roaring, crackling sound was heard like the rushing of a hurricane. The flame, which rose to the height of twenty feet, was seen against each other as the liquid, fiery mass moved forward, leaving behind it a blackened surface on the ground — and long trails of murky smoke floating above.

Terrible Sight

In Terre Haute originally a belt of heavy timber and a tangled growth of underbrush and vines extended along the river bank, reaching eastward as far as Sixth Street, where it met the prairie, which in turn extended to the bluff.

Mr. Henry Ross on one occasion, in trying to make his way home on a dark evening, about where Market (Third) street was, lost his way in the tangled undergrowth, and could not find the path until a lantern, carried by a neighbor, made its appearance, shedding on the surrounding gloom.

Many of the oldest citizens remembered going squirrel shooting in the woods where Sixth street now runs. Mrs. Chauncey Warren distinctly remembered the beautiful bank bordering the river with its flowers, large trees, and grass in which a horse could be hidden. Truly Terre Haute was aptly nicknamed "The Prairie City."

Clark, Dorothy J. Trib-Star 2-23-69

Early Pioneer Life Made Families Closer Together

By DOROTHY J. CLARK

Among the diversions of the early times were shooting matches for beef, turkeys, whiskey and sometimes for wagers of money. When a beef was shot for, it was divided into five quarters, the hide and tallow being the fifth, and considered the best of all.

The society was rude and rough and whiskey drinking was the order of the day. A settlement was no sooner formed than the steam of the still perfumed the air.

The settlers endured privations and hunger, and their children cried for bread for want of mills. For want of schools and churches they remained ignorant, but the still was there and here the farmer exchanged his bag of corn for the beverage of the frontier border.

In every family the jug of bitters was kept handy ,especially during the chill season. The visit of a neighbor was excuse enough to produce the bottle of demijohn. At all rustic gatherings, liquor was considered an indispensable article and was freely used. Everybody drank whisky, preachers and all.

Dorothy Clark

The free use of whisky was stimulated by a peculiar combination of circumstances. Corn was sold for 8 cents per bushel and had to be delivered at one of the river towns to get that. It was of no value at the stores in exchange for goods.

Whisky, on the contrary, was always available, either at the stores in barter or for shipment down the river, and this at 18 to 30 cents per gallon was a better investment than the corn. This stimulated the construction of stills in various parts of the Wabash country. The consequence was that large quantities of this liquor were manufactured. Farmers carried their corn to the still and brought back their whisky.

With all the earnestness of pioneer life there was probably much more time given to all classes to recreation than is devoted today to that purpose. Inside the cabin there was seldom free time to waste, and the women united play with much of their work.

After deer skins could be dispensed with for bed coverings, quiltings brought the women of the neighborhood together during the day, the men joining them in the evening.

Sugar-making was another occasion when work and play went hand in hand. Sometimes several families would join together and camp through the season where the largest number of best sugar maple trees could be found. The men tapped the trees and gathered cared for the kettles and camp.

Many Dancing Casualties

There was always time in the evening for a gathering of the young folks and a merry dance. Dancing was the great indoor amusement of the community, and a walk of several miles after a hard day's work only added zest to the entertainment.

Talented fiddlers were in constant demand for miles around. Necessity was the mother of invention with the young people, and to save their moccasins and shoes, both sexes danced barefooted, not, however, without some minor casualties. The floors were rough and not devoid of splinters, and a spirited romp was not infrequently interrupted to give time for the removal of a troublesome splinter.

In spite of the fact that the dancers had only rough puncheon floors, and no better refreshment than whisky sweetened with maple sugar, there is probably today no more happy company than those who danced the "scamper-down, double-shuffle, western-swing and half moon." These were the dances of 135 years ago.

Outdoor sports included the usual hunting, shooting and athletic matches, and the river towns developed a passion for horse racing and gambling. Undoubtedly, the Wabash River traffic brought many Mississippi River gamblers into the small towns along its banks.

Each newcomer who came to share the responsibilities of the community was at once taken into the charmed circle of frontier hospitality.

Logging and cabin raisings brought the men together for miles around, while quilting, cotton-picking, spinning, apple-paring, and husking brought together the young and old of both sexes. These occasions often closed with a supper and a dance when the men came in.

On holiday occasions, Christmas, Fourth of July, etc., a regular ball was the special entertainment, but "bussing-bees" as the older ones called them, or games of forfeit were the main feature of gatherings.

Cards were generally played by both sexes and an evening recall was hardly complete in some settlements without a few games of euchre or whist.

Wolves were hunted on horseback when the ground was frozen and was counted a rare sport. Organized hunts were frequent, when relative values were put upon the different kinds of game and the whisky.

A keg of liquor would be provided, and a day or two after the hunt both parties would gather at some point and if the liquor lasted a day or two would be spent in shooting at a mark, athletic sports, etc., which frequently included two or three serious bouts of fisticuffs.

The pioneer family took their diversions and recreation time as seriously as the modern day family and in spite of all our so-called advantages, it is debatable which family had the most fun.

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Clark, Dorothy J.

Hoosier Settlers Bring Old World Way of Life

Trib-Star 9-14-69 P4

By DOROTHY J. CLARK

Indiana home life had changed materially by 1850. When the ancestors of early Hoosiers emigrated about 1700 from England and Germany the ideal home life they hoped to achieve in this new country was the manorial homestead.

The art of reducing the wilderness to homesteads was difficult to learn and became highly developed after about 1740 when the first real American pioneer settlements were formed in western Pennsylvania, the Shenandoah valley and the Carolina and Georgia uplands and reached its culmination in the Ohio valley about 1860.

Two radically different types of men and women attacked the problem. In Pennsylvania and the northern part of the Shenandoah were the refugee Germans, called the Pennsylvania Dutch, from southern and western Germany.

In their German homes they had been peasants, cultivating their little fields with the greatest skill. They produced little for the market, therefore every need of the household had to be anticipated during the year in the growing crops. There were sheep for clothing; cows for milk, butter and cheese; horses only enough for the work, with a preference for oxen on account of their value for beef and hides after they were too old for work; hogs for meat; geese or ducks for feather beds; chickens for eggs and table use; garden vegetables for the table; cabbage for sauerkraut; potatoes for winter use; apples for cider, apple butter, eating and drying; corn for feeding and for making whiskey, and wheat for bread.

Dorothy Clark

They took extreme care of their farming implements, cleared their fields of rocks and stumps, and built capacious barns for housing their stock and crops. They stuck close to their work, plodding, prosaic, practical. Their old homesteads along the Susquehanna, with their red brick houses, hillside barns and productive fields, still bear ample evidence of their success as farmers.

Unthrifty Farming

The exact counterpart of these were the English, Irish and Scotch peasants who settled in the Carolina uplands and in the Shenandoah. In the west they acquired large bodies of land, let their stock stand out during the winter, browsing on twigs and tuft grass, built large houses, met many household needs with money from sales of cattle, and spent their leisure time roamin gthe woods, hunting, or arguing politics and religion at taverns or cross roads.

They developed an intense, robust, independent individualism, rough and boisterous, artistic and imaginative. As politicians and preachers they were a tremendous success, as farmers and businessmen they were not so successful. The tumbledown buildings and worn-out lands of Virginia, the Carolinas and Tennessee are yet witnesses to their unthrifty farming.

The Hoosier folk had long ago lost all distinctions between Dutch and Irish, but they had retained the Dutch characteristic of all-round farming and had acquired some new tastes which required an even wider range of production. In the barnyard were horses, cattle, hogs, sheep, ducks, geese and chickens. The heavy draft horses, which formerly drew the old Conestoga, had given way to a lighter, quicker breed from Virginia and Kentucky, while at least two yokes of oxen were kept for the heavy hauling around the farm.

There must be at least a half dozen milk cows for country butter and hot cornbread disappeared in enormous quantities at breakfast when eight or ten husky young Hoosiers and two or three work hands set to. At dinner or supper a quart of sweet milk was the minimum for each person, and a jug of cold buttermilk was an ever-present comfort to the hot harvesters.

By 1850 a considerable degree of ease and comfort had been attained by the older settlers. While there were no fixed lines of social cleavage, yet a traveler could readily distinguish the two classes of farmers.

The newcomers and the shiftless still lived in humble log cabins, but the more prosperous had built brick or frame houses. Most characteristic of these was the old-fashioned, two-story, red brick, built back one hundred feet or more from the road, with its approach shaded by tall evergreens.

Scarcely a neighborhood in Indiana but had one or more of these evidences of magnificence and large numbers may still be seen in the southern part of the state. Rag carpets covered the floors, at least of some of the rooms. Huge bedsteads, with posts reaching almost to the high ceilings, adorned the sleeping rooms. Chests, corner cupboards and wardrobes of cherry or walnut, made by some itinerant cabinet maker, could be found in many houses and a very few pianos were brought into the state before the Civil War.

Cookstoves with two and four holes began to appear in the kitchen. The springhouses, still to be seen in many parts of the state, served as our first refrigerators, though ice houses packed with straw or sawdust, were not unknown. Here and there a hillside barn could be seen, though these buildings, so common among the Pennsylvania farmers of the time, were rare in Indiana. Indiana prospered between 1850 and 1860.

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Clark, Dorothy J.

Pioneers Solved Problems With Improvised Tools

Trib-Star 10/11/70

By DOROTHY J. CLARK

Pioneers were destitute of many of the conveniences of life, and of some things that are now considered necessities; but they patiently endured their lot and hopefully looked forward to better. They had plenty to wear as protection against weather, and an abundance of wholesome food. They sat down to a rude table to eat from tin or pewter dishes — meat furnished by hunter's skill — bread made from corn or wheat of their own raising. The settler brought with him a keen axe, which was indispensable, and an equally necessary knife.

The most rude and primitive method of manufacturing meal was by the use of the grater. A plate of tin was pierced with many holes, so that one side was very rough. The tin was made oval, and then nailed to a board. An ear of corn was rubbed hard on this grater whereby the meal was forced through the holes, and fell down into a vessel below.

An improvement on this was the hand mill. The stones were smaller than those of the band mill, and were propelled by man or woman power. A hole was made in the upper stone, and a staff of wood was put in it, and the other end of the staff was put through a hole in a plank above, so that the hole is free to act. One or two persons take hold of this staff and turn the upper stone as rapidly as possible. An eye was made in the upper stone, through which the corn was put into the mill, instead of a hopper.

A mortar, wherein corn was beaten into meal, was made out of a large round log three or four feet long. One end was cut or burnt out so as to hold a peck of corn, more or less, according to circumstances. This mortar was set one end on the ground, and the other up, to hold the corn. A sweep was prepared over the mortar so that the spring of the pole raised the piston, and the hands at it force it so hard down on the corn that after much beating meal was manufactured.

DOROTHY J. CLARK

Among the first of the pioneer mills were the "band mills." The plan was cheap. Horse power consisted of a large upright shaft, some ten or twelve feet in height, with some eight or ten long arms let into the main shaft and extending out from it fifteen feet. Auger holes were bored into the arms on the upper side at the end, into which wooden pins were driven. This was called the "big wheel" and was about twenty feet in diameter. The rawhide belt or tug was made of skins taken off of beef cattle, which were cut into strips three inches in width; these were twisted into a round cord or tug, which was long enough to encircle the circumference of the big wheel.

There it was held in place by the wooden pins, then to cross and pass under a shed to run around a drum, or what was called a "trunnel head," which was attached to the grinding apparatus. The horses or oxen were hitched to the arms by means of raw hide tugs. Then walking in a circle, the machinery would be set in motion. To grind 12 bushels of corn was considered a good day's work on a band mill.

Harvesting Slow

The pioneer turned the sod with an old wooden mould-board plow and gathered the harvest with the reap-hook. The threshing was as slow and laborious as the reaping, the process being by tramping out the grain by the use of cattle or beating it from the straw with a flail.

Seventy-five years later, the old mould-board gave way to the elegant sulky plow; the reap-hook was transformed into the wonderful mechanism known as the self-binder; and the tramping of the cattle, and the thud, thud of the flail yielded to the steam engine and the hum of the gigantic threshing machine of the eighties.

Some mighty tall tales have

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been told about the early pioneers. For example, the story of the backwoodsman and hunter who decided to go out one morning before breakfast and bring in a deer as his numerous family had been without fresh meat for a few days. He had been in the timber but a short time when he brought down a fine buck. Throwing him across his shoulder, he had proceeded but a short distance when a large black bear jumped up before him, and with the crack of his rifle the bear bit the dust. He placed the huge carcass on the other shoulder and proceeded homeward. Breakfast was waiting, and he dumped the bear upon the floor and sat down to the table with his family. His wife asked him if he proposed to eat his meal with that deer upon his back. He apologized by saying, that he felt so light after dropping the bear, that he had entirely forgotten about the lesser incumbrance on the other shoulder! So much for pioneer strength!

The story was told of one reckless pioneer of great strength who swam the Wabash River, banks full, with a plow on his back! Another early settler, so the story goes, lost his hat and thereafter went bareheaded for a period of time equal to that he supposed his hat would have lasted!

In 1816 an early settler paid 25 cents a pound for bacon. Upon being questioned as to why he would do so when the woods were full of game, he replied that ' he wanted something greasy."

One early pioneer in 1817 entered 160 acres of land for each of his children. When his son came out in an Old Virginia wagon drawn by six horses, he found an old Indian with his squaw and three children occupying an elm-bark camp on his tract of land. He traded a quart of whiskey and a half-side of bacon for the camp, and the Indian left. The settler used the old bark tent for a kitchen, set up a canvas tent near the covered wagon for sleeping quarters, and here they lived until after their crop had been planted and the log cabin completed.

Eight yards was considered ample to put in one dress, usually made plain with four widths in the skirt and two front ones cut gored. The waist was made very short, and across the shoulders behind was a draw-string. Sleeves were large, tapered from shoulder to wrist, with bows and ribbons when possible, but little jewelry. The tow dress was superseded by the cotton gown. Instead of a lace collar, a copperas-colored neckerchief was worn. For cold weather the women made dresses of "linsey-woolsey"—chain of cotton and filling of wool. Men and boys wore jeans and light-weight shirts. Both sexes wore moccasins in dry weather, and made their own crude shoes of leather.

The children of Israel had been given their first lesson in obedience.

Clark, Dorothy

~~History (T.H.)~~

AP Newsfeatures

Early Years Were Marked By Many Social Events

Community Affairs File

Ts. NOV 12 1972

By DOROTHY J. CLARK

Terre Haute has always had a social position among her sister cities both prominent and brilliant, in spite of being known for the finest race track in the world and the largest distillery. These often go with a wide-open town and a low standard of refinement. Then when coal mining and glass plants came in to town the so-called "tone" of society dropped again.

In 1898 there were still remaining a few of the men and women who came here and helped settle the little village. They organized the social circles which have become historic.

Mrs. Warren, who as a child of three years was brought on horseback from Virginia in 1816, was fond of telling of the old days and of the courtly gentlemen and beautiful women who made up society. There was a strong southern element in it, and blue blood was highly prized.

The first dancing school was formed in 1838. The Prairie House, then on the very edge of town, was a favorite place for the many social functions and balls. Merry-makers would either go on horseback or in large carriages in a party.

But before that, functions at the Eagle & Lion which stood near the river at the southeast corner of First and Main streets had become so well known that many a gallant of Vincennes would stow his dancing pumps in his saddle bags and come on horseback to see the pretty girls and enjoy with them the graceful quadrille or the romp of the Virginia Reel.

The Fourth of July was the society event of the year. Assembling in the largest room of the tavern, some gentleman, selected for his fine voice, would read the Declaration of Independence, after which there would be a big dinner, ending with a dance.

DOROTHY J. CLARK

The society girls made their own party gowns and prepared the refreshments. The first carriage was brought from the east, and it created a sensation with its silver-mounted harness and its calash top, as the officers of the fort rode in it to make formal calls.

Some of the names of that time were those of Judge Huntington, Colonel Blake, Dr. Daniels, Dr. Modesitt, Curtis Gilbert, Judge Deming, Judge Coleman, W. D. Griswold (afterward the millionaire of St. Louis), Major Dewees, Lucius Scott, W. J. Ball, James Farrington, Beebe Booth, Chauncey Rose, the Warrens, the Crufts, the Krumbhaars, the Donaldson, the Earlys, the Crawfords, the Jenckes, the Wassons, the Colletts, the Gookinses and the Hagers.

Early in the forties an event in society was the loss of a number of young men who caught the California gold fever. Among them was Newton Booth, whose early success in love affairs was followed by financial success and honors in the world of politics. He left behind him many a girl friend, who followed his fortune with eager interest, and, so the story goes, greeted him on his return visits with beating heart and blushing cheeks.

By 1898 many of the same old names were still to be found in local society along with the McKeens. The W. R. McKeens were acknowledged to have been the leaders because of their New Year balls begun in 1865 were so brilliant and successful that they became yearly events.

The Bachelors' Assembly was another yearly affair which excited unusual interest. After a few years' discontinuance, it was revived in 1897 when Company B armory was the scene of a grand affair. The hosts were 16 well-known men, and nearly 300 guests responded to the invitations. Matrons in handsome gowns were there as chaperones, and a memorable program of 40 dances kept the two orchestras busy, and was finished just at the break of day.

The masque ball of the Frank McKeens in 1886 was the first one of its kind, and was considered as elegant as any Terre Haute had ever seen. It was held in the blue room of the Knight Templars' hall.

The Terre Haute House was the scene of the numerous balls of the Home Circle Club which meant the mustering of general society for its best effort of the year. These entertainments were especially remembered for the decorations which used to turn the hotel building into a succession of flower-lined bowers, with grottos and ferneries showing secluded nooks and tiny lights of every color. Strange to say, Terre Haute danced very seldom for charity in those early days.

The Terre Haute Men's Club was the scene of many women's society events. One of the largest euchre parties was given by Mrs. Stephen Young whose guests occupied 40 tables. The old Fort Harrison Club on Wabash Avenue was the place to see the town's gentlemen playing euchre. The Phoenix Club (where the Labor Temple is now) was opened for the ladies to play whist twice a month.

For the men there was the

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Terre Haute Literary Society. For the women there was a larger choice: Woman's Club, Saturday Circle, Friday Reading Club, Young Women's Club, Irving Circle, Tuesday Club, Hawthorne Club, Winona Reading Circle, Wednesday Club, Portfolio Club, English Club and the Clio Club.

The Terre Haute Musical Club and the Treble Clef did much for the music in the city.

Floarl parades connected with the street fairs were popular in the Gay 90's. Headed by the Ringgold band, the marching marshals and a party of cavaliers, the pardes were made up of flower-bedecked carriages. The ladies dressed to match the flowers used to cover their carriages. Used were pond lilies, roses, scarlet poppies, chrysanthemums and field flowers of all varieties.

A new gold club opened the social season of 1898. All the prominent business leaders of the day were enthusiastc members and supporters. The Thursday Wheeling Club had some 40 members. The social groups at the local colleges were just coming into prominence in 1898. Bowling had just started, and there was a whisper of a dramatic club to be formed soon. The older couples had organized the Antique Dancing Club for their enjoyment. High jinks, indeed!

Clark, Dorothy

Pioneers Were Original Do-It-Yourselfers

Community Affairs File
Ts JUL 29 1973

By DOROTHY J. CLARK

The pioneer could not run to the grocer, the druggist, and the merchant to supply his wants. The original "do-it-yourselfer," his ingenuity was often put to the test. With a knack for wood-working, a sharp axe and an auger or "burning-iron," the early farmer could make almost anything he needed. There was no limit to the skill of a "handy" man.

With his sharp axe the pioneer could not only cut the logs for his cabin and notch them down, but he could make a close-fitting door with wooden hinges and a neat latch. With his axe and auger or burning iron he could fashion his hames and sled-runners from the roots of an oak or ash.

He could make all his whiffle-trees, stock his plows, make or half-sole his sled, make an axle-tree for his wagon (if he had one), make a rake, a flax-break, a barrow, a scythe snath, a grain cradle, a pitchfork, a loom, a reel, winding blades, a washboard, a stool, a chair, and, in a pinch, a table, a bedstead, a dresser, and a cradle in which to rock the baby.

If he was more than ordinarily clever he repaired his own cooperage and adding a drawing-knife to his kit of tools, he even went so far as to make his own casks, tubs, and buckets. But he usually patronized the cooper, and always the blacksmith, the tanner, and wheelwright. He had little use for the shoemaker, because he made and mended all his own shoes. He had less use for the fuller and tailor because his wife spun and wove all the cloth and cut and made all the clothes. He seldom needed the house carpenter, because with his axe he could do about all the carpenter's work the fashion of the times required.

DOROTHY J. CLARK

The do-it-yourself idea is not new. According to FARM AND FIRESIDE of 1889, "Hundreds of dollars are wasted every year in paying for repairs which could be done by you just as well as by the person you hire." They offered 44 first-class tools in a Home Repairing Outfit for Boots, Shoes, Harness and Tinware Repairing. Included were one iron last each for men, women, and children's shoes, and an iron stand for for the lasts; one shoe hammer; one shoe knife; one peg awl and handle and wrench; one stabbing awl and handle; one bottle leather cement; one bottle rubber cement; one bunch bristles; one ball shoe thread; one ball shoe wax; one package clinch nails; one package heel nails; four pairs heel plates; six harness needles; one harness and saw clamp ;one box slotted rivets; rivet set; one harness and belt punch; one soldering iron and handle; bar solder; bar resin; bottle soldering fluid; copy of directions for half-soleing and soldering.

Purchased in the hardware store, this kit would have cost nine dollars, but they gave it free to any subscriber who could obtain a new subscription to FARM AND FIRESIDE.

Money was scarce among the early settlers. It was customary to barter corn for whisky, a bushel of corn being exchanged for a gallon of whisky. As late as 1852 whisky retailed by the gallon at 16

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cents and by the barrel at 11 cents.

The first farm implements were very rude affairs. For breaking new ground a plow generally known as a “jumping devil' was used. It was formed after the fashion of single shovel plows, though it was much heavier and souter. Plows with wooden mold-boards were also in use as late as 1850.

Oxen were principally used in breaking ground and doing other farm work, as well as drawing the family to church or elsewhere.

Corn was dropped by hand and covered with the hoe until well after the Civil War. Wheat was originally sowed broadcast and brushed in with a huge pile of brush drawn over the field by the oxen.

In later years the wooden-tooth harrow took the place of the brush, and many years later by the iron-tooth harrow. From 1820 to 1840 wheat was cut with sickles. Wheat cradles were introduced about 1840 and were regarded as a most wonderful invention. Still later it was superseded by the reaping machine in the 1850s.

In the days of the sickle, farmers found it more difficult to dispose of their meager products than now. Wheat sold at 40 cents and Pork sold for $1.50 o $2.25 per hundred. Much of the produce of that time found its way south in flat boats. Hogs were driven to river towns where they were sold to meat packers who also shipped the salted and cured pork down river.

A good farm hand received eight dollars per month; harvesters 50 to 62½ cents per day. The current money was silver in 6¼, 12½, 25 and 50-cent pieces, with an occasional dollar.

Realizing that in union there is strength, log-rollings and house-raisings were frequent and the neighbors would gather for miles around. At these gatherings every man was expected to do his whole duty, and he who was found reaching for the “lone end of a handspike' was the butt of all jokes for the rest of the day.

They also helped each other in husking corn. It was customary to gether corn with the husk on and pile it up in one huge pile in a barn or adjoining corn crib. When the crop of the neighborhood was gathered, the husking commenced.

The women also helped each other in their many duties. While the men were husking corn and passing “the little brown jug' as often as a red ear was husked, the women were quilting and picking wool. At nightfall the dance began. By the light of the tallow dip and to the music of the flute and fiddle, the settlers enjoyed themselves. The hard work of pioneer life was temporarily forgotten.

Tax Records of 1828 Reveal Much History

Tax (Vigo Co.)

Population (T.H.)

By DOROTHY J. CLARK

DEC 30 1973

In 1828 less than one-half of the area of Indiana was settled to any degree by white men. The greater part of the land was in possession of the Indians. Indianapolis, the capitol, was a country village and thinly inhabited except when the legislature met. Even then it would hardly be called a great city.

The entire state tax for Vigo county in 1828 was $936.97, of which $318.75 was for poll tax. A delinquent tax of $55.58 was carried over from 1827. Part of this, a tax on 33 polls, was $12.37½. With such a small tax it would seem that nearly everyone paid his taxes.

Terre Haute was a very small village in 1828. About this time, Dr. E. V. Ball brought his wife to the city and began housekeeping. In January, 1826, Dr. Ball had married Miss Sarah E. Richardson at York, Ill. Mrs. Ball had in her effects left the following list of names as all the inhabitants of Terre Haute on that date:

DOROTHY J. CLARK

William Linton and his wife; David Linton, Sarah Linton, Nancy Linton and Frank Cunningham and wife. Their daughters were Elizabeth, Patience and Mrs. Shuler. Mrs. Shuler and two children, Julia and Lawrence. The Cunningham boys were Nat and Bill. There was a young girl Mrs. Cunningham had raised, Mahala Covert. Lucuis Scott and wife; John Cruft and wife and one son, Charles; James Farrington, wife and daughter, Mary; John D. Early, Chauncey Rose, Joseph East, Chauncey Warren, Dan Johnston, wife and two children, Mary and Martha; Mrs. Wilson, Ralph Wilson, Mr. McQuilkin, wife and two sons, Bill and Tom; Demas Deming, Israel Harris, wife and two step daughters, Malinda and Lucinda Hogue; Dr. Hodisel, wife and three children, Welton, Fanny and James; Henry Allen, wife and one son; R. S. McCabe, wife, son and daughter, Frank and Eliza; John Britton, Mr. Roach, Ephreham Ross, wife, four sons, Russel, Harry, James and Sandy; two daughters, Betsy and Sally Ann; Ziba Wolcott and wife; Mr. Brasher, wife, three sons and three daughters; Charles Noble, Mr. Fuller and wife; William Mars, Mrs. Tisbrough, Mr. Campbell, a merchant, Dr. Parsons, wife and son; James Bratt and wife, Mrs. Hanna, two sons and one daughter; Mrs. Angers and three daughters; John Angers, a brother in law of Mrs. Angers; Judge Tillotson and wife, Theo. Riddle and wife and one son; William Bruetoon and wife and two children, Billy and Mary; Mr. Mark, Robert Strugus, Elisha Huntington, Ed Hannigan, Peter, a Frenchman; Curtis Gilbert, William Dole, and wife and three sons; Rev. Montford, wife and two sons and one daughter; George Hussey, wife, one son, Preston, and one daughter, Ann; William Probst, wife and two children; Dr. Patrick, Sam McIntire, Tracy Hopkins, Mary Ratliff, Oles family, Joseph Miller, wife and son, Giles; Salmon Wright, wife and two daughters, Caroline and Nancy; John Osborne, wife, son, Bishop and daughter, Mary; Barnes Gookins and wife; May Duese, Hannah Austen, Amary Kinner, William Hayes, wife, four sons and one daughter, Eliza; William McFadden, wife and two daughters; Malcolm McFadden, wife and two daughters; Louis Redford, old Mrs. Lace, and William Ramage.

A lot of early local history and genealogy is revealed by the 1828 tax records for Vigo County. Samuel C. Marker had a town lot; Eli Manville owned a horse, a silver watch and a four-wheeled carriage; David Mayer had 20 acres in Honey Creek Township. Samuel Middleton had 80 acres on Coal Creek and three horses. James Murrian owned the lot at the southwest corner of Fifth and Walnut and a horse. Henry McCulley had two horses and Boas Maxey had a horse and a yoke of oxen.

Peter Mallory had 80 acres near Joppa Church, a horse and a yoke of oxen. Asa Mounts owned the same livestock while James McLaughlin, Thomas Morrow and George McDaniel owned but one horse each.

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Alexander Moore had three horsea and 160 acres a mile east of Prairieton. Thomas C. McCoskey owned one horse and 80 acres of land on the west side of the road between Youngstown and the Forks. John L. McCoskey had a team of horses. James Mason had a yoke of oxen, a silver watch and 80 acres of land on the south side of the road a half mile east of Hull Cemetery. John Medley owned four horses and two oxen. John McBride owned one horse and 120 acres of land across from the Sulphur Springs Cemetery. Samuel Mars owned a horse and a silver watch. Abraham Markle owned his father's gold watch.

Henry Mann had a horse and a yoke of oxen. Zebulon Moore owned two horses and 100 acres of second rate land a mile east of what is Deming Park on the Poplar Street road.

John McGriff owned a team of horses and 25 acres of land a half mile south of Mount Pleasant Church. William Murphy had a town lot at the southwest corner of Second and Ohio streets. This was assessed at $200.

John Norris, with a team and a yoke of oxen and two tracts of land amounting to 108 acres on the Prairieton Road just beyond Honey Creek, paid $4.22 in taxes. Reuben Newton who owned one horse, two oxen and 160 acres of land on Sugar Creek west of West Terre Haute paid $4.13 in taxes.

Reuben Nicholas owned a half section of land with New Goshen in its northwest corner. Since he bought land on the range line, this half section had but 226 acres of land instead of the customary 320 acres of most half sections.

John W. Osborn, editor of Terre Haute's first newspaper, was the owner of a horse, a silver watch, and 270 acres of land on a part of which lies in Allendale. Reuben Owen owned a team of horses, a yoke of oxen and 100 acres of land at Sanford. Isaac Pointer possessed 160 acres of ground on the south side of the road a half mile east of the Hull Cemetery where he lies buried.

Dr. Septer Patrick had a horse and a two-wheeled carriage. On these he paid $2.73 in taxes. William Ray, later sheriff of Vigo County, had "S.C." after his name to distinguish him from William Ray, the Revolutionary soldier. The former lived in Sugar Creek Township, and the other in Honey Creek.

Some Descriptions of the Pioneer Way of Life

Is MAR 1 0 1974 **By DOROTHY J. CLARK**

When we read about the lives of the pioneers of the Wabash Valley we marvel at how well they managed to live with so few of the things we now consider necessary.

They had plenty to wear as protection against the weather, and an abundance of wholesome food. They sat down to a crude table to eat from wooden, tin or pewter dishes, but the meat they enjoyed—deer, bear, wild duck, turkey, quail or squirrel—was superior to that we eat today. The meat on their table had been won by the skill of the head of the house or his vigorous sons. Our plastic-wrapped product comes from the refrigerated counters of the super-markets.

The pioneers ate bread made from corn or wheat of their own raising. After all the additives, processing, and so-called enrichment, it's difficult to tell the origin of our bread today.

DOROTHY J. CLARK

The settler brough with him the indispensable keen axe and the equally necessary rifle. His first labor was to fell trees and build a log cabin with the cheerful help of his neighbors. Usually from 14 to 16 feet square, and never larger than 20 feet, the log cabin was frequently built entirely without glass, nails, hinges or locks.

First, large logs were laid in position as sills; on these were placed strong sleepers and on the sleepers were laid the rough-hewed puncheons which were to serve as floors. The logs were then built up to the proper height for the eaves; then on the ends of the building were placed poles, longer than the other end logs, which projected some eighteen or more inches over the sides, and were called "butting pole sleepers;" on the projecting ends of these was placed the "butting pole" which served to give the line to the first row of clapboards. These were, as a matter of course, split, and as the gables of the cabin were built up, were so laid on as to lap a third of their length. They were often kept in place by the weight of a heavy pole, which was laid across the roof parallel to the ridge-pole. The house was then chinked, and daubed with a coarse mortar.

A huge fireplace was built in at one end of the cabin, in which fire was kindled for heating and cooking purposes.

The ceiling above was sometimes covered with the pelts of racoon, opossum and wolf to add to the warmth of the house. Sometimes the soft innee bark of the bass wood was used for the same purpose.

Daylight came into the cabin through greased paper windows. A log would be left out along one side, and sheets of strong paper, well-greased with coon-grease or bear oil would be carefully tacked in.

The above description only applies to the very earliest times, before the rattle of the saw-mill was heard.

The furniture suited the primitive structure. A table with four legs was made from a puncheon. Instead of chairs there were stools or benches with three or four legs. The bestead was sometimes contrived to be drawn up and fastened to the wall during the day to save room. Those built into a corner frequently sprouted twigs and leaves before the year was out.

Framed with no other tools than an axe and an auger, the furniture was constructed by the man of the house according to his ability and ingenuity. Knives and forks were more difficult to make, so spoons were the common eating utensil. The common table knife was the pack knife or butcher-knife.

Horse collars were often made of the braided corn husks sewn together. They were easy on the neck of the horse, and if tug traces were used, would last a long time.

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Horses were not used as much, however, as oxen. In most cases, carts and wagons were constructed or repaired by the self reliant settler, and the creakings of the untarred axle could be heard for miles.

Women's Dress

The pioneer women worked as hard as their men folks. Their dress was described as using eight yards of cloth, usually made plain with four widths in the skirt and two from ones gored. The waist was made very short, and across the shoulders behind was a draw string. The sleeves were enormously large and tapered from shoulder to wrist. The most fashionable were padded so as to resemble a bolster at the upper part and were known as "mutton legs," or "sheep shank sleeves." The sleeve was kept in shape sometimes by a heavily starched lining. Those who could afford it used feathers, which gave the sleeve the appearance of an inflated balloon from the elbow up, and were known as "pillow sleeves."

Many bows and ribbons were worn, but very little jewelry. The tow dress was followed by the cotton gown. Around the neck, instead of a lace collar or elegant ribbon, was worn a copperas-colored neckerchief.

The women manufactured nearly all the clothing worn by the family. In cool weather, gowns made of linsey-woolsey were worn by the ladies. The chain was of cotton and the filling of wool. The fabrics was usually plaid or stripped, and the differing colors were blended according to the taste and fancy of the weaver. Colors were blue, copperas, turkey-red, light blue, etc. Every house contained a card-loom and spinning wheels, as necessary for the women as the rifle for the men.

Several different kinds of cloth were made. Cloth was woven from cotton rolls bought and spun on little and big wheels into two kinds of thread, one the "chain" and the other the "filling." The more experienced, only spun the chain; the younger the filling. Two kinds of looms were in use. The most primitive in construction was called the "side-loom." Its frame consisted of two pieces of scantling running obliquely from the floor to the wall. Later the "frame-loom" came into use and was a great improvement.

Man Wore Jeans

The men and boys wore "jeans" and linsey-woolsey shirts. The jeans were colored either light blue or butternut. In many cases they wore plantaloons of dressed deerskin with fringed effects. Caps were made of the skins of the wolf, fox, wildcat and muskrat with the tail attached. Both sexes wore moccasins in dry weather. Since there were no shoemakers in early pioneer days, each family made its own shoes.

Many times when the men gathered for a log-rolling or a barn-raising, the women would all bring their spinning wheels and get their spinning done while they exchanged news and gossip in later years they brought their thimbles and had a quilting bee.

The amusements of pioneer days were more athletic than those of today. A higher value was set upon physical than mental endowments. Skill in woodcraft, superior muscular development, rifle marksmanship and speed in foot racing were to be admired. At all gatherings target shooting, jumping and wrestling were popular pastimes. At their shooting matches, which were usually for such prizes as a turkey or a gallon of whiskey, good feeling always prevailed. If disputes arose, they were settled by a square stand-up fight and no one thought of using other weapons than fista.

Community Affairs File

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When the Indians Left The Wabash Valley In 1831

Indians (Ind

By DOROTHY J. CLARK

Community Affairs File

MAR 2 4 1974

When the first settlers came to the Wabash Valley in Indiana, they found many Indians, principally of the Kickapoo tribe. They were harmless, and no one was afraid of them until the Black Hawk War in 1831-2.

The Winnebago War of 1827 was too far north to excite the fears of the settlers here, and few if any volunteers went out in that short campaign from this immediate area.

The Kickapoo Indians passed their time in the common pursuits of Indian life. They were often engaged by the traders at Terre Haute and Vincennes as guides, and in this capacity were very useful. They knew all the best parts of the country; could point out the best and clearest water courses; could tell where game most abounded, and, with the peculiar instinct of their race, weer unerring in their accuracy.

They were, however, fond of whisky, and when under its influence, like their white brothers, were often quite quarrelsome. Sometimes murders would be committed by them at such times, but were generally confined to their own race. No mention is made of their killing any white persons, while two or three instances are on record where white men of a lawless kind killed Indians.

DOROTHY J. CLARK

Pioneers could remember two Indians, named "Bob Johnnycake" and "George Washington," names given them by white men, getting rather drunk and fighting. In the melee, Bob Johnny cake, who it seems had a grudge against George, killed him. As they were two Indians, no notice seems to have been taken of the affair. At least no mention is made of Johnnycake's apprehension and punishment. He probably ran away, more to avoid the vengeance of Washington's relatives and friends, than through fear of a lawful trial.

During the 10 or 12 years in which the two races had lived together here, the Indians had adopted many of the customs of the "whites," and some regrets were expressed, when it was definitely understood that they were about to make their exodus to government reservations west of the Mississippi river.

They had associated together so long, had hunted together so often, and had so frequently "eaten salt together," as the Indian expressed it, that not only was the Indian beginning to adopt the customs of the white man, but the white man, in many ways, was imitating the simple habits of his red neighbors.

In one thing especially were the Indians beginning to take on the teaching of the supposedly more enlightened race. Some efforts had been made by different parties to Christianize them, and with some apparent success. The style of religion best suited to their excitable natures seemed to be that taught by some of the earlier Methodist evangelists.

One, Rev. J. Buel, came frequently to teach and to preach to them, and they would, under his preaching, become almost uncontrollable in their demonstrations of religious enthusiasm. Buel's favorite method of instructing his red proteges was by the exhibition of a chart which he had drawn, and on which he had delineated a straight and narrow road leading from earth to what he, in conformity to their original idea of a better state of existence, called the "Happy Hunting Ground."

Another road led from the straight and narrow road to the infernal regions below. At the end of the first road, the Kickapoo was represented as enjoying the victories of the easy chase; while in the other, he was seen tied to the stake, while demons dance around his funeral pyre. Old Preacher Buel described both roads and their endings with such fervor and graphic descriptions he would have the Indians laughing with joy or falling to the ground and groaning.

In the spring of 1831, the whole band of Indians numbering several hundred met for the last time near the Gap to listen to Father Buel, and then take up their line of march toward the setting sun.

William Darnell, who was present at the last meeting, told of the happenings and his experience has been recorded for history. He told how Father Buel preached from his chart giving one of his peculiarly entertaining discourses, while one of his assistants, who spoke both languages, translated for the benefit of those who had not learned to speak English. According to Darnall, "no Methodist revival which I ever atended or heard described, compared with that manifested by these poor, ignorant creatures."

After services, a great dinner was served. This had been cooking in large camp kettles all the forenoon. It consisted of meats of various kinds, boiled with wheat and herbs of different sorts, until the whole mass was cooked to the consistency of thick soup, or more nearly of mush. Some of the white boys, by invitation, had intended to eat with them, but when they saw meat, on which the flies had not only deposited their eggs, but when the eggs had actually hatched, and the skippers (maggots) traveled gaily up and down, flung into the kettle, meat, eggs and all, they concluded they were not so hungry and respectfully declined. The savory (?) mess was swallowed by the Indians with evident relish, some eating from dishes, and more just dipping with wooden spoons or dirty hands from the kettles.

Not long after the meeting, the whole band, with others from nearby areas, left the Wabash Valley never to return again. Some recrossed the river from time to time to visit the places where they had formerly lived, but since the Wabash river area was so far for them to travel, none seemed ever to feel sufficiently interested in their old hunting grounds to undertake the long and hazardous journey.

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Pioneer Recreation Was Both Work and Fun

T.S. July 14, 1974 By DOROTHY J. CLARK

In the early days, there were very few forms of public recreation. There were no radios to listen to, no televisions to watch, theaters were few and far between, and there were no automobiles to travel in. People had to create their own recreation.

They were content to get together after a hard day's work to enjoy one another s company by working and talking together. There were many kinds of pioneer recreation. Some of the more popular were the quilting bee, corn shucking, bean stringing, pea shelling, wool picking, house raising, log rolling, bee hunting and square dancing. Probably the most enjoyable were the quilting bee, corn shucking and bean stringing.

One of the major past-times of the pioneer women was the quilting bee. Exclusive only to women, they could talk about their daily lives while making many beautiful and useful quilts. The women would piece quilt tops, and then they'd weave white cloth for the bottom lining of their quilts. They prepared their own cotton for the padding, and they'd be ready for the quilting bees.

The neighbor women would all come from miles around, six or eight or ten women, and they'd put the quilt on the frames, and they'd talk, telling each other all the things they'd done. And while they sat there quilting, their fingers were flying as fast as their tongues. Maybe they would finish three or four quilts a day.

DOROTHY J. CLARK

Another popular form of recreation was the corn shucking. By mixing work with pleasure, the usually tedious job of shucking corn became an enjoyable experience. In the fall of the year, they would have a corn shucking (some call it corn husking) bee. Every time a boy found a red ear, he'd get to kiss the girl he liked best, and everyone would have a big laugh enjoying the excitement. The shucks were thrown over on one side and the corn over on the other.

To make the corn huskings more enjoyable for the men, they'd put a big jug under the corn pile and they had to shuck all that corn pile before they got to the whiskey. They'd say, "Now, quicker you get down to the bottom, that's when the whiskey comes out."

A third very popular form of pioneer recreation in some areas of the Wabash Valley was the bean stringing. This probably came originally from the early Appalachia regions into Indiana and Illinois.

With large gardens and an abundance of beans, it was almost a necessity for neighbors to get together and help each other string their beans. Because of the good will of these people, helping each other became a fun experience.

The beans were put in a big pile and everyone would gather round and pitch in. The old saying, "Many hands make the work go faster," was the common belief. Since bean stringings were held after supper, they'd have a little dance after the work was over.

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Usually these events were held indoors in the house or the barn. Sometimes they would clear out the parlor and pour all the beans down on the floor. The nieghbors and friends would clean the beans, and when the last beans were finished, they'd have a hoe-down dance. They'd sweep up the floor and everybody would start picking the banjo and singing songs and have a good time dancing till daylight, sjquare dancing, of course. Everybody enjoyed it, and sometimes there was a big jug of corn liquor buried down in the bottom of the pile of beans f the men to taste.

Because of the isolation of the pioneers, the people made do by converting work experiences into fun filled recreational activities. However, after the advent of the radio, television, and cars for travel, the quilting bees, corn shucking, and bean stringing, formerly a way of life, began to fade.

As one old timer told it, "Back them days before I was married, the men folks put in big crops of corn. They'd clear them a big new ground and they put in big crops of corn and they got their corn laid by and there wasn't anything to do, only bee hunt. They'd all gather up and bee hunt, hunt bee trees, that is."

"And the women, they'd pick wool and they'd quilt and they'd card and they'd spin and such as that. They'd all gather together and have a corn shucking, set a big dinner, kill hogs, and set a big dinner. Then they'd have a quilting, call all the women and they'd quit while the men shucked corn. It was fun to get together. It sure was.

People had it rough: it was hard times continually. A body had a time. He had to work and make what he ate, mostly. You had your chickens and your eggs to sell to get your salt and soda and your sugar, and such as coffee. It was hard, but I enjoyed it. I really did."

This same pioneer woman told how she and her husband went to housekeeping. "We had no money to buy nothing and our beds were poor beds. We tore up shucks and made our beds, and pulled grass and made our pillows. We raised hogs and turkeys and sheep and geese. I always picked my geese and made my feather beds and my pillows and what I didn't need for that. I'd always take it to the store and get groceries with. We'd shear the sheep and hire the wool spun and made yarn to knit our socks and stockings with. I'd skin white walnut bark to boil up to get hues to color the yarn with. People didn't have many clothes, all homemade, and one pair of shoes through the winter was all you got, and you went barefooted the summertime." A rugged life, but "we wuz happy."

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Community Affairs File

Earliest Inhabitants Of the Wabash Valley

~~Indians & Mound Builders Ind.~~

By DOROTHY J. CLARK

Ts SEP 15 1974

At least two races of men had inhabited the Wabash Valley prior to the advent of the white man—the Indians, and the mysterious Mound Builders of whom we know little. They preceded the red man and left great memorials in the shape of mounds in which have been found tools and implements indicating a high degree of civilization.

The country along the Wabash river and other streams in the area was a favorite spot for this early people and numerous mounds stand out as bold and impressive works of a people long since passed into oblivion. Not the slightest positive record has been left about them. Evidence points to the fact that they originally came here from the far south, possibly Central America; that they were at least partly civilized, and, following up the streams, built well fortified towns along them and tilled the terraced lands and "second bottoms"; that they finally became involved in a great war with the natives of this north land, and that the last of them left the Ohio and Mississippi valleys more than a thousand years ago.

Enough time elapsed since their leaving for trees to grow up through the mounds and attain a diameter of more than four feet. Copper implements unknown to Indian life are unearthed from these mounds.

Clusters of mounds are found in Vermillion county, on Mound prairie near the Shelby battle ground and nearly all along the track between Eugene and Newport, many of them 20 to 40 feet in diameter, and 4, 5 or 6 feet high, and clusters containing from 10 to 80 mounds.

DOROTHY J. CLARK

One large mound, located in the northern part of Clinton, was removed for road building in 1830. In it were found stone implements, copper beads, and fine copper rods, half an inch in diameter and 18 inches long.

Another mound on the old Head farm near Newport had copper rods, spear heads and smaller stone implements. These were probably burial mounds.

One burial mound found in Vermillion County contained the skeleton of a chief in a sitting position in the center. Radiating from him like the spokes of a wheel were five persons, slaves or wives, possibly to wait upon him in the other world. Implements found included a great number of copper beads from a half inch to an inch and a quarter in diameter, seven copper axes, one of which out of unmelted virgin silver, weighing from two to eight pounds, and seven copper rods, with pots and crocks containing black mold, as if it were food. Skeletons indicated a height of over six feet for these early inhabitants.

The next race to inhabit the Wabash Vallepy was the North American Indian. At least six tribes lived here at one time or another. The Athabasca group appears to be the first. The Illini tribe were driven away by the Huron-Iorquois. Tradition tells us that desperate battles took place between these tribes along Sugar Creek and the Wabash River.

Next came the great nation known as the Wabash, or the Miamis. The French first met this tribe in northern Iowa. Generation after generation they came farther south, deriving other nations before them, and as they came they divided themselves into three bands, the Weas, Miamis and Piankeshaws. The latter crossed the Wabash early in the 18th century and had possession of both sides of the river from Tippecanoe to the Ohio. In 1705-12 these Piankeshaws had a village on Sugar Creek called Pun-go-se-co-ne or "Water of many sugar trees."

Next came the bloodthirsty Pottawatomies from the Lake Huron district, reaching the Wabash in 1790. The Miamis yielded to them a share of their country, rather than engage in a war of extermination.

Pushed on by the Sioux nation, the Kickapoos swept down from the north and in 1796 had a village north of the Vermillion, and in early days were numerous on this side of the Wabash River.

Next came the Shawnees who were driven from Lake Erie by the Iroquois and fought their way to Tennessee; in turn, they were driven by Cherokees when they moved southeast and settled in Florida.

After one generation, the Shawnees again started northward, in various bands, and were received by the Miamis. Soon after they were they were upermanently incorporated among the Indians of the. Wabash. Shawnee Creek and Prairie Creek in Fountain County were one of their of the streams rose so high, or best known to the whites for having produced Tecumseh and his brother, the Prophet.

In all the negotiations with Governor William Henry Harrison preceding the famous battle of Tippecanoe, all the other Indians insisted the Shawnees were only squatters here and had no equal rights or title to the lands here.

The Delawares were first found by the whites on Delaware Bay, where they called themselves Lenne-Lannape, or "original men," but were called by other Indians the Wau-pan-nek-ee, and recognized as the common ancestor of the most powerful tribes of the south, including

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the Powhatan Indians and the Cherokees. Pushed back, foot by foot, across the continent, in 1799 a treaty signed by John Adams recognized them as owners of all Indiana between White and Ohio rivers. From 1800 to 1820 they were numerous in the Wabash Valley. Early pioneers saw members of all these tribes, the Piankeshaw-Miamis on Sugar Creek and upper Raccoon, while the Weas and others were dominant along the Wabash below Montezuma. The Kickapoos, or Mosquitans, camped in several areas along the Wabash River.

Some 160 years ago along the highest land between the two Raccocns ran an Indian trace from Weautanon, or Orchardtown (Terre Haute) to Ouiatenon (Lafayette). When game was scarce, the Indians found fish an unfailing source of food in the rivers and streams. Beaver dams and immense drifts blocked the course of Big Raccoon and for miles the stream extended from bluff to bluff, a long swamp with a slow current. As late as 1850 many of the creeks had a more uniform volume of water in summer than now, and contained many long, deep pools joined by ripples. The Wabash remained navigable till late in the summer for Ohio steamers. None of the streams rose so high, or so suddenly, as now and none fell so low in the summer. The clearing of the land and the draining of the swamps allows the rainfall to run off more rapidly.

Jacob, Swan and Bull, Wea chiefs, ranged from Orchardtown (Terre Huate) to Shawnee Prairie. Stone-eater had his headquarters on or just above Sugar Creek. The Dazney Indians roamed over the Raccoon prairie and on to Fort Harrison. All the Indians were removed to government reservations by 1830.

A favorite Indian camping ground was near the mouth of the Vermillion where it ran into the Wabash. Here the fish were plentiful and the lands above were filled with thousands of plum bushes and grape vines. It was known as the "great plum patch."

La Chappelle was the name of the first trading post established in Vermillion village by M. Laselle in the northwest quarter of Section 33, Township 18, Range 9 West. Another trading post was established by an Englishman on Section 9 and 16 which became part of the John Collett farm. It was the custom of the French traders here to strike small medals, smaller than a quarter, with a few figures and letters on them, and tack them on trees to mark their territories.

French Greatly Influenced History of Wabash Valley

Ts FEB 16 1975 By DOROTHY J. CLARK

Geography was never my favorite subject, but in later years, I found that more knowledge of geography was necessary to better understand history, genealogy, and why people moved from this area to that, and why this name or that was given to a person or place.

In order to find the first French influence in North America, one must go back before the formation of the Northwest Territory — to the St. Lawrence river and the Great Lakes, and find Jacques Cartier, French navigator, who sailed from St. Malo and was the first to sail into the River of Canada, the Indian name for the St. Lawrence, in 1535.

Writings and maps of Jesuit fathers, Father Hennepin in 1698, and Father Charlevoix in 1721, show the many French names given to geographical features of the wilderness they travelled in their holy calling.

Early Gazeteers and Emigrant's Guides furnish the old French and Indian names also. The French were the first white explorers. They established posts at Detroit, Green Bay, Mackinaw on the Illinois, the St. Joseph, the Maumee and Wabash rivers, and at other places on the route of lake and river communication.

Because of their control over these points, and their influence over the Indians, the French monopolized the fur trade and held the whole Mississippi Valley and Great Lakes region for nearly a century.

DOROTHY J. CLARK

Cartier traveled as far as Montreal, and in 1598 France decided to colonize and extend the Catholic religion. In 1608 Champlain arrived and established the colony of Quebec. Montreal and Quebec became the base of operations for the French in North America. All explorations, fur trading, colonizing, etc., stemmed from these two locations.

Many Jesuit fathers tried to convert the Indians of this area. Marquette and Joliet were to be the explorers of the Mississippi Valley. Marquette's journal of 1673 gives so much detailed information.

LaSalle's voyage and his discoverey and taking possession of the Mississippi Valley are probably the best known of the many French explorations into this area, known then as the Illinois Territory.

In 1694 there was an effort made by the French to unite the Miami tribes in the Midwest, but during that time the Miamis were attacked by the Sioux and several were killed. Seeking revenge, they followed the Sioux back to their country and found them being helped by Frenchmen, "bushlopers" or "coureurs des bois." There was an unsuccessful attack, and the Miamis lost several of their braves. On the way home they met other Frenchmen carmore arms and ammunition to the Sioux which they confiscated.

The Miamis seized the French agent and trader and boiled him in a kettle. The Indians were sometimes cannibals in those days! This was the beginning of bitter feeling between the Miamis and the French and was to influence history for many decades.

In 1699, the Miamis were at Ft. Wayne, portage point for French emigrants from Canada to Louisiana. The Weas had their fort and cultivated fields on the plains below Lafayette in the early 1700s.

When the French first discovered the Wabash river, the Piankeshaws were in possession of the land on both sides of the river from its mouth to the Vermillion river, and no claim had ever been made to it by any other tribe until 1804 when the Delaware Indians ceded part of it to the United States. The Miamis also had villages on Sugar Creek and near Terre Haute. They remained strong and could not be controlled by the French. They were too bold, too independent and successful for missionary work.

They were badly used by the French and British during the wars between the two countries. They went back and forth with their loyalties, reduced in number in battles, and ended fighting for the British against the colonies during the Revolutionary War.

After the close of the American Revolution in 1783, the young Indian braves, engaged in predatory warfare upon frontier settlements and became the allies of the British in the War of 1812. The Miami villages from Ft. Wayne down to the Vermillion river suffered attacks from the U.S. Army, whiskey, exposure and smallpox.

The French and the British are credited with teaching the

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Indians how to scalp white settlers. Since a bounty was paid for proof of such killing. the scalp lock was a sure way to prove performance of the grisly deed.

One early French influence on this immediate area was made by Christmas Dagney (also spelled Dazney and Dagenette) who was born Christmas Day, 1799. at the Wea village of Old Orchardtown (also called We-au-ta-no, meaning Rising Sun) located on the bank of the Wabash river where the Pillsbury Plant is now. His father, Ambrose Dagney, was a Frenchman, native of Kaskaskia, and joined Harrison's campaign in 1811 and fought at the Battle of Tippecanoe. His mother, Me chin-quam-e-sha (The Beautiful Shade Tree) was the sister of Jocco (Tack-ke-ke-kah or The Tall Oak) the chief of the Wea band living in the village. His people claimed the country east of the Wabash river, from the mouth of Sugar Creek to a point some distance below Terre Haute.

Me-Chin-Quam-e-sha died in 1822 and was buried at Fort Harrison in the cemetery that was relocated there recently just south of the Elk's clubhouse.

Christmas Dagney received a good education from the Catholic instruction available. He spoke French and English with great fluency, and was master of the dialects of several Wabash tribes. For many years he was government interpreter at Fort Harrison and subsequent Indian agent. He died in 1848 in Kansas.

(More about French influence on local history next week.)

More on French Influence On History of Valley

Ts FEB 23 1975 By DOROTHY J. CLARK

We hear so much of French cuisine, and we must sympathize with the Jesuit fathers who traveled among the Indians and necessarily had to share food with them. Some of the earliest journals tell of the chief of the tribe personally hand-feeding his guests by dipping into the cookpots for the choicest tidbits of fat (considered by the Indians to be a great delicacy).

Father Marquette, with great tact, managed to get the message across without hurting the chief's feelings that he did not care to eat boiled dog. When the white men arrived at an Indian camp or village they marveled at the many barking dogs, but at dinner time the barking seemed to grow less and there was strange meat in the cookpots! It was also difficult to share the Indian's love of feasting on grasshoppers, slugs and other insects.

French rule ended in North America before Napoleon ceded Louisiana to the United States in 1803. Frenchmen were not farmers, but spent their time hunting, trading with the Indians, and enjoying themselves. While ablebodied men were away, the old men, women and children produced scanty crops sown in common fields.

DOROTHY CLARK

The Englishman, on the other hand, loved to own land, and as the tide of emigration moved westward, each log cabin became a fort. He defended his land and extended civilization in the Northwest Territory.

By way of contrast, the French had little to show for their possession of the land for nearly a century. However, the very traits that disqualified him as a successful colonist, gave him an advantage over the Anglo-Saxon in the influence he exerted upon the Indian. He did not want their land, he fraternized with them, adopted their ways, married their women, flattered and pleased them. The Englishman wanted their lands and began crowding the Indian out of the country. The Indians were to remember their contacts with the French as their golden age and passed the good word on to their children and grandchildren.

An aged chief once told General Harrison, "You call us your children, why do you not make us happy as our fathers the French did? They never took from us our lands which, indeed, were in common between us. They planted where they pleased, cut wood where they pleased, and so did we, but now, if a poor Indian attempts to take a little bark from a tree to cover him from the rain, up comes a white man and threatens to shoot him, claiming the tree as his own."

It is interesting to note that Terre Haute was the dividing line between the French colonies. North of Wabash Avenue was French Canadian; south of Wabash Avenue was French Louisiana.

Vincennes was founded in 1722, and the French settlers there borrowed their habits of dress from the Indian. The men wore hunting shirts, leggings and moccasins. In colder weather they wore a blanket or buffalo robe also.

There were several styles of housebuilding. The earliest house was built by setting in a square four forked posts and putting crosspoles from one to another and making walls and roof with bark or brush or anything handy to keep out the wind and rain.

Planters built better with a double row of puncheons planted upright in the ground with the space between filled with mortar and white-washed inside and out. Some houses had four or five rooms with an open porch on the side and attic sleeping rooms reached by a ladder. The rooms were warmed by a fireplace. Outside the house was the bake oven in the old French style. The two-wheeled farm cart was also used to take the family to church on Sunday.

The French raised wheat, corn and other grains, and always a liberal crop of tobacco. All members of the family smoked or used snuff. They also made a great deal of wine and spruce beer.

The French were described as jopial, careless, pious, unpolitical class of people, who took the world easy and so the world took them. After a year of bountiful harvest they spent the winter in social festivities, dancing, feasting, cardplaying. Even billiards were popular at this early date on the Wabash.

They knew and cared little for the outside world. They sold beef, pork, corn and tobacco at New Orleans for what few manufactured goods they received. Their military commandant looked after this world's affairs, and the parish priest attended to the affairs of the next world for them.

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Since there were no hotels, everybody's house was open to the stranger.

The invasion of George Rogers Clark in 1779 put an end to this old-fashioned society. Most of the French settlers moved on west or south on the lower Mississippi river. History marched on in this Wabash Valley. After Clark retook Vincennes for the United States, the Northwest Territory was created in 1787. Gen. Harrison was appointed governor and finally arrived in Vincennes in 1801.

As the Indian troubles grew, Harrison's march from Vincennes to the Battle of Tippecanoe resulted in the building of Fort Harrison. It was christened with a bottle of whiskey against the gate on Oct. 28, 1811.

There were few Frenchmen in early Terre Haute, but one of the strongest French influences in this area began July 26, 1840 when three Sisters of Providence and three novices left France to arrive in New York after 40 perilous days in a sailing ship. Overland they traveled in a bouncing stagecoach to Philadelphia, on to Baltimore, and by river to Vincennes. Here they rested for a few days until Father Buteau, who lived in a log cabin where St. Mary's village is now, traveled to Vincennes to escort the brave women to their new home in the wilderness. They arrived Oct. 22, 1840, and what a far cry the beautiful campus is now to the few rude cabins and log chapel it was then. Certainly these brave women exerted much French influence in the area then and even more now as their work continues.

Historically Speaking

Ts MAR 2 1 1976

By DOROTHY J. CLARK

In early times. the chief enemies of the pioneers on the prairie were the deer and the wolves The deer came in large numbers to browse upon the growing crops The pioneer lay in wait for them and slaughtered them without mercy He set no great store on venison. only the choice parts were saved. and the rest was flung to the dogs

In addition to all the desirable advantages of the Wabash Valley there were also gophers. prairie hawks and rattlesnakes to annoy the early settler Rattlesnakes were poisonous to settlers as well as to their horses and cows.

Black. grey and prairie wolves were so numerous in so many localities it was next to impossible to raise sheep or pigs until they had been hunted out The legislature enacted laws granting a bounty on wolf scalps. sufficient to stimulate a more active and thorough extermination of those noisy serenaders who would often approach within a few rods of the cabin and make the night hideous with their prolonged howling

The wolves were trapped or poisoned when they became very troublesome the pioneer organized with his neighbors a circular hunt and destroyed whole gangs of these marauders in a single day

In the summer of 1834. there was a remarkable travel among grey squirrels Their appearance was sudden. and in a short time. woods and prairies literally swarmed with them for two or three weeks At first. killing them with guns and clubs was considered fine sport until it was found necessary to protect growing crops and granaries from the hungry invaders

Another important hunt in the life of the early settler was the bee hunt The sight of honey bees was sad to the Indian because he knew the pale faces were not far behind

Bees were very numerous in groves and along skirts of timber and the products of the hives became desirable commodities in trade and barter When the farmer needed a little "land office" money this was the article that would readily command it They would take their beeswax. honey. deer hides and peltries to water courses and descend in their canoes or other improvised boats to New Orleans and other markets

Bee hunting excursions were annual occurences In the spring. when wild flowers bloomed. search would begin. It was not only an avocation. but it was a science or trade and an expert bee hunter could find ready employment

A pioneer who wore a pair of deer skin mocassins on a search for wild honey experienced a common misery of those days Continually wading the water which stood in pools everywhere, the mocassins became soaked through and became so tight that it was necessary to cut them off his feet with a knife

The largest circular hunt or drive in Vermillion County lasted three months Two leaders were chosen for the competitive chase. and they picked their men and divided the neighborhood into two parties for a circle of ten miles. They were to bring in the scalps of slain animals at the end of three months. and the leader who showed the most scalps could demand five gallons of the best whiskey as a treat from the beaten side

A wolf. fox. crow coon or mink scalp was to be considered equal to five other scalps in value A squirrel or chipmunk scalp counted one On the appointed day the opposing forces assembled The committees began to count the scalps. and the task took them until three o clock in the afternoon when it was announced there were 70.000 scalps Supposedly the general rivalry helped the settlers enjoy more safety and protection for their homes and crops

The first fox hunt of record in Vermillion County was held March 31. 1883 when the citizens placed themselves. according to a pre-arranged plan. in a circle around a large section of territory mostly in Helt Township At 9 30 in the morning they started forward. and the marshals exercised due diligence to keep the men in proper shape. none of whom were allowed to be intoxicated or to carry a gun or have a dog with them

The east and north divisions had to travel over very broken. hilly country and some of the men disobeyed orders and allowed eight fine foxes to escape At 11 30 a m., men and boys could be seen in every direction. about 800 strong. approaching the center, where three red foxes were surrounded

Forming into a ring about 40 yards in dimeter on the meadow near the old Conley schoolhouse. three of the most active young men entered the

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ring to capture the game with their bare hands One fox was crippled and soon caught but the other two were chased for some time when finally one of them broke the line where some women were standing and got away The remaining one. after being chased for some time. was finally caught and the two slain foxes were sold at auction to the highest bidder

Everyone seemed to enjoy the day's "sport" Having learned from this experience where they had made mistakes. they planned to try it again the next year on March 15

On even a greater scale. the fox drive was held but the group failed to capture a single fox They concluded there were no more foxes in Helt and Vermillion Townships.

Historically Speaking

By DOROTHY J. CLARK

TS SEP 19 1976

In earlier days, people didn't have enough hard cash money to buy the things they often needed. In order to have these necessary items, many times they had to make them.

For example, one of the oldest home crafts was the making of molasses. Many people raised cane in huge patches. When the cane became ripe enough, it was gathered and molasses was made from it. The process has remained the same, but one oldtimer explained it this way.

"To make molasses, you cut the heads off the sorghum cane after it was stripped and hauled it to the mill. You have to do that to get the juice out of it to make the sorghum with. I would sit there and pick up some of them stalks and just line it up. Them big wheels would roll it right on up and I'd just feed them more as they'd go out. You feed in more as they'd go out."

"A mule would go right around and around and we had a lead stick to run out from the big thing that was put up on top. I can't tell you what the name of it was, and then they bored a hole in that and put a stick in it to lead the mule or horse. Wherever the horse's bridle would go right on around, it would follow that and they took some of those canestalks and made the horse a soft road to go around, so that it wouldn't make it so hard on its feet."

"We carried the juice and poured it in a barrel up over the edge of the evaporator, the pan that we boil'd down molasses in. It strained it out. It had a peg in there that we'd put in to let out as much juice as we run it off. It would boil and make sorghum first, prettiest yellow sorghum you ever looked at. Then when that would get boiled down, we'd just turn so much more in. It's easy done. We had a fire all the time. You had to keep it. Now if it got too hot, it'd cause the sorghum to boil over next to the chimney. After the molasses was finished, it was stored in huge wooden barrels, made by local craftsmen."

Here's one description of how these barrels were made. According to my informant. "They went to the hills and cut hickory logs and oak logs and made their own barrels. They bound them down with iron bands that they made out at the blacksmith's shop to hold them together. They kept them barrels full of water. The staves never failed, but just as sure as you let them dry out, then the staves would fall and you'd have to place them back together and fill them up with water till they swelled again."

After working up the molasses and storing them in the homemade barrels, the families would enjoy a delicious dessert of grapes and molasses during the winter months. Another senior citizen told how this dessert was made.

"They went out in the hills and they got these old timey summer grapes. They were a different kind and they were sweeter. After it frosted on them, they had a sweet taste and so they went out and gathered them and then took all the little pods that they were on, and they laid them down a layer of grapes in their wooden barrel. They would lay a layer of grapes about that thick (shows with hands) and then we'd pour molasses all over that. Then we put another layer of grapes until we filled it up. It took them about a week to do that. They filled that whole thing full of molasses and grapes. They kept the whole year long in that. All winter they'd just dip them up enough for each one a dessert dish full of them. My, they were good."

During the late winter or early spring, many children would roam the hills, looking for the young maple or birch saplings. This was the pioneer custom of sapping and making of sweets.

According to my senior citizen, "They would cut the trees down, about every two feet. Then they would cut a ring around it and they'd split that and take the bark off so it come off in two big pieces. Then you'd take a spoon or a knife and scrape that sap. I always took hard buckets and we'd take a little poke of sugar and we'd mix it right down there. Course it wasn't as good. It's better to let it wait. The next day it's double good."

One necessity was soap. Since many families couldn't afford to buy it, they had to make it. Although some families could afford it, they still made their own soap. They believed it did a better

over

job than store-bought soap. Here's one old-timey receipt for soap.

"You have to get you a lye ball and you take this lye, only raw now, you can make it with that. You put it in the pot where you're gonna boil it. You put your water in, put your lye in, and let it melt. Then you take your soap grease. You put it in and you boil it until the lye eats the grease up. And then when you think it's soap, you take the fire from it and you let it sit there like that until it gets cold. You take your hands and take your grease off of it, if there's any on it. Then you lay that grease over in your next pot to hold it for your next kettle full and let that get solid and cold. We always covered it in the kettle until it got cold and we'd place it out with a knife and put it in a container to use."

Not only was this soap used for personal cleanliness, but it was also used to wash clothes. Before the washboard came into use, here's one account of how the women washed the clothes.

"We always washed in a big trough made from a log. We washed out clothes now in that trough in homemade soap with a battling stick. We'd rub what we could with our hands, and then they was a big flat piece on the end of the trough and we had a battling stick and we'd lay them clothes and paddle them."

Although this was hard on clothing, it was probably the most effective method of removing dirt from the clothing.

Next week's column will take up the pioneer ways of making quilts, their oldest patterns, and of the different ways of home dyeing of yarn and cloth...

Clark, Dorothy

AP Newsfeatures

Historically Speaking

By DOROTHY J. CLARK

SEP 26 1976

Last week's column dealt with some of the home crafts and customs of the early settlers and their families. This week's column continues with more about these pioneer handicrafts which are seeing a revival and becoming popular again.

The clothing of the pioneers would have appeared even more drab if the women had not learned how to dye the cloth. One senior citizen I interviewed told of some of the items used to make various colors and the process of dyeing them in the home.

"You'd take black walnut to dye the yarn to a dark brown. You'd take white walnut to dye it a light brown. You'd take the hickory bark and dye the yellow. A maple bark, it dyes the purple, and you use so much salt in dyeing, you know, to set your colors and you boil the bark. Take it off the trees, put it in water and boil it. Then you take your water, where you'd pickled your corn or anything like that, why it would work out for the salt. But if you had the salt, why you used the salt, to put in that to set the color and it made it fast colored."

"They raised their flax for their warps and then they, you know, raised their sheep and plucked the wool and then picked the burrs out of that and washed it. Then they would dye the wool and then card that and wash it. They would dye the wool and card and spin it. That's the way they done their weaving to make their clothes."

Natural dyeing can be a most rewarding and inexpensive hobby. The tools of the trade are simple and easily found in every home - a stout pair of shears, a sharp knife, a small saw, and a market basket.

Be prepared to shrug off mosquitoes, flies, gnats, the derisive comments of neighbors as you brave the wilds in your quest for plants from which to extract color. The successful plant-gatherer must brave long walks down dusty country roads and through fields, the scratches of brambles, the pitfalls of gopher holes, and be willing to suffer a sunburned face, muddy feet, and purple fingers.

Spun wool must be washed in lukewarm water with mild soap, rinsed well and set aside. Since wool will not accept color until the fibers have been processed, mordanting is a must in preparing the wool for dyeing. The most simple mordants, alum and cream of tartar, are nonpoisonous and easily obtainable.

Dissolve three ounces of alum and one ounce of cream of tartar in a small amount of water. Fill a large enamel pan with cool water and add the dissolved mordant. Place the washed wool in the pan, adding water if necessary to cover the wool. Gently heat to a temperature of 190 degrees. Hold at that temperature for about 45 minutes. NEVER BOIL WOOL. Let the wool sit in the mordant bath until cool, rinse, and you are ready to begin dyeing.

A good rule of thumb to remember is to use one pound of dyestuff for each one pound of wool you plan to dye. Cover the dyestuff with water and boil for approximately 30-45 minutes. Strain and cool. Place the wet wool in the dye bath, adding water if necessary to cover the wool, and heat slowly to a temperature of 190 degrees. Hold at that temperature, watching closely for the color tone desired. Remember, wool is darker when wet, so plan accordingly. Cool slowly, then rinse until the water runs clear. Dry the wool slowly.

The petals of the Black-Eyed Susan plant produce a soft yellow. If you use the entire blossom and stems together, you will have a beautiful light green.

Pick a market basket of Elderberries. If your family doesn't insist you make wine or jelly with them, you will have a very pretty lavender dye.

Queen Anne's Lace is a good plant to start with. It produces a beautiful soft sunny yellow. Pick a basket full of blossoms and stems.

Use great care in picking Stinging Nettles. Wear gloves all the time since nettles really sting and burn. Use both blossoms and stems for a lovely champagne beige.

A soft grey color will result from the use of the staghorn tops of Sumac Berries. Euell Gibbons, in his book "Stalking the Wild Asparagus," reported that the Indians prized this plant as a source of a drink similar to lemonade.

Green Walnut Husks can be chopped and boiled for several hours. Let the husks cool in the water before straining. A lovely warm brown shade is the result.

As your courage grows, experiment with any weeds you can find. Try Goldenrod, Mullien, Horsetail Grass, Zinnia blossoms, onion skins, etc.

Another home craft was quilting. Some people raised their own cotton to pad the quilts, while others used scraps of clothing or worn-out clothing. I even heard of one old lady who would use overalls and not even take the buckles off when padding her quilts with them. Some women even used burlap sacks after they boiled them to make them softer.

Quilts were quilted with very small stitches during the early part of the 20th century. If the stitches were too small, they might pull through. Around 1925 until 1940, quilts were tacked.

Some of the earliest patterns were Trip Around the World, Drunkard's Path, Grandmother's Flower Garden, and Hit or Miss. Also some other favorites were Nine Patch, Star of Bethlehem, Rob Peter to Pay Paul, Double Wedding Ring, Crazy Quilt, End of Day, etc. Many women used feed sacks to cut their patterns.

One senior citizen spoke of the old-time superstition concerning quilts. He said: "The old people had a superstition that they wouldn't make a perfect quilt. They'd always really make one mistake in it, because they thought God was the only one that's supposed to make anything perfect. So they would always try to intentionally make one mistake. They would use one odd color or one different piece so it wouldn't be perfect, because they thought it was wrong to make a perfect quilt. So, in all of these real old ones, you'll usually find one mistake."

Historically Speaking

Ts OCT 17 1976
Ts OCT 17 1976

By DOROTHY J. CLARK

In the early days of the Wabash Valley, getting food could have been a hardship had the hardy families been unwilling to work for it. Since there were slow means of transportation, little money, and very few stores, they could not rely on going to the grocery store for their food. The few "general" stores in the area usually did not carry all the necessary food items that the family needed and they could not afford to buy luxuries—only the essential items that they could not produce themselves.

The pioneers were restricted to the policy of "no work, no food." In late spring and early summer, they worked raising a garden, so food was no problem in the summer and fall. Fall and early winter found them preserving this food for the long winter ahead. Nearly every household had its own milk cow which provided the family with fresh milk and butter. Since there was no refrigeration (as we know it), there was usually a spring house nearby for keeping these perishables.

Early pioneers determined their home sites according to their access to fresh water which very often was a spring. It was natural for them to clear it of brush, add stones in strategic places on which to place urns or jugs. Invariably, it was located down a slope on a path that led from the barn where buckets of fresh milk were carried daily.

The family usually had a flock of chickens, turkeys, or geese which provided some meat and eggs. There were several methods of preserving foods such as curing meats, pickling and sulphuring fruits and vegetables, and burying potatoes, apples and turnips, a process known as "holeing up" the produce.

One elderly gentleman gave this very descriptive account of curing hog meat. He said, "They'd kill the hogs and lay them on a bench in the smoke house and pour coarse white salt over them and let them lay there until it got too hot. For them that preferred smoked meat, they'd hang them up in the smoke house and set one of these big iron kettles under the meat and they'd go to the hills and get these hickory chips and bark and bring it in and build a fire under that big iron kettle and smoke that meat. So you see they had plenty to eat with all that ham and shoulder and those big middlins laying our there in the smokehouse."

In addition to pork, they enjoyed the results of hunting and ate rabbit, squirrel, deer, ground hog, bear and wild fowl. Here's a recipe for an old-time ground hog dinner.

"The boys would go hunting and catch ground hogs and bring them in and Mommy would cook the best ground hog dinner ever was. She'd put it in the oven and put sage and stuff over it, and I can just smell that now, better than chicken or anything when it's fixed right."

The fall harvest time found the lady of the house busy putting away produce from the garden. Here's one description of how this was done.

"Every farming family had between eight and ten big 60-gallon barrels, now them was homemade barrels. They went to the hills and cut them hickory logs and oak logs and made their own barrels. They bound them down with iron bands they had made at the blacksmith's shop to hold them together and they filled them with water until they swelled."

"Now each family had them and every fall they'd chop up cabbage and make kraut and fill one 60-gallon barrel with kraut, one 60-gallon barrel of pickled beans, or two, if they wanted that many. And then they'd make a big barrel of these mixed pickles—that was green tomatoes and pickles and onions and cabbage and beans and corn all mixed together. They'd put that in a big barrel and fix it."

"They'd fix a barrel of pickled corn in this manner—draw good clean water from the well, pour in the barrels, and then put salt in there till an egg would float on top of it. That's when they knew the brine was strong enough. Next, they dropped in the cooked corn and beans, and uncooked tomatoes and cabbages, all chopped up."

Holeing up apples was the same process used for potatoes, onions, turnips, cabbages and carrots. What was sometimes called a root cellar was constructed underground and rocked up with sawdust sealed in around it and a tight door. Produce would keep all winter long in here.

One of the major crops produced was corn which was eaten fresh, pickled, and ground into corn meal. Cornmeal was used for making corn bread and corn meal mush.

This was the way much was prepared in one early farm household. "On Saturday nights, if supper was over, my mother would put on a big kettle of mush and we'd dip that mush out, she'd go out to the springhouse and get sweet milk and bring it in and we'd all eat sweet milk and mush."

"You'd take hot water, start it a boiling and it would cook up into a mush, something like cream of wheat today, but it was called corn meal mush. We never sweetened it, we just put a little salt in it, and it would taste so good, now I could always eat every bit of it I could hold, but I never in my life got all I ever wanted of that corn meal mush. It was so good with that good, cold, sweet milk."

Yes, the pioneer farm families did have to work in order to have food. But the people did not complain. They knew it was a fact of life that only work would put food on the table, a hard life, but a good one.

Historically Speaking

2-20-77-T.S

By DOROTHY J. CLARK

Long before the white man came to the Wabash Valley, the primitive inhabitants had framed a code of laws or rules to live by that solved most of their common problems. The air, water, sunshine and the earth itself belonged to the one who could use them, but no man had the right to possess any of them to the exclusion of any other man.

The Indian tribe had a certain established territory which they occupied as their own hunting ground. To maintain possession, it was their inherent right to fight off trespassers.

As a member of the tribe, the Indian was privileged to hunt freely anywhere he pleased within that territory, and the game he acquired was his. This was also true of the furs or other useful articles gained from the hunt which he could sell to the white man or trade to his neighbor.

The white man, however, brought with him the long established idea of private ownership of the land, a new concept to the red man. When the Indian "touched the quill" to make a treaty with the white ruler, he had little idea that he would not be allowed to roam over land as he had done in the past.

The early settler's first idea when he reached the newly established Indiana Territory was to gain through government title exclusive rights to certain lands with well defined boundaries, exclusive rights against any other man, whether red or white or any other color.

Before the Indian bargained away his land, the white man was forbidden to trespass on it, even to trade or hunt unless licensed to do so by the Great White Father in Washington, or his agent, the territorial governor.

Under the white man's law, the Indian was justified in expelling any trespasser, but little notice was given his right, or for that matter, any disputable question between the red man and his white brother. This lack of consideration led to frequent clashes between the two, and more often than not, with considerable loss of life on both sides.

The establishment of law making bodies for the setting up of codes of behavior, and courts of law for the punishment of the violators of those codes, brought about various definitions of crime and criminals.

The pioneer, beyond the outposts of law enforcement, often made his own laws, interpreted them to suit his fancy, and as a matter of course, enforced them himself.

As the population increased, a small community gathered around a mill or blacksmith shop, with perhaps a store, church, or other buildings added, and was, to a certain extent, its own judge of what was proper, even to the point of establishing what was moral or otherwise.

The coming of the church and its leaders brought about an awareness of the petty offender, and, in consequence, a need for law enforcement.

Early laws were few and easily interpreted, and like modern day laws were frequently disregarded as a nuisance and a restriction of conduct. In a good many cases, public sentiment was sufficient to hold the number of offenses to a minimum.

Today there are many offenses that are frowned on by society but continue in spite of the threat of punishment by the courts. Then, as now, gambling was considered evil and sinful by some, yet the very people who abhorred vice, raffled off quilts or played Authors, a game using cards of a different shape, color and design than regular playing cards. They played other card games for grains of corn instead of coins. Horse racing, except on Sundays, was a favorite amusement.

Following the establishment of county courts and the beginning of urban life, certain activities became illegal unless they were licensed. Every public house sold liquor and was, necessarily, licensed as a tavern. The license forbade the sale of intoxicating beverages on Sunday except to travelers.

The fees and tolls for many things were fixed by law. The tavern was obliged to charge only so much for meals, lodging, drinks, stable privileges for animals, or any entertainment provided by the innkeeper.

The charges for operating a ferry, toll road or bridges were also fixed by law. The regulations concerning the toll taken by the miller were strict, as was the regulation which required the miller to grind any man's meal separately, if requested to do so. This may seem odd, but it was a good law because of the method used for turning out grain with the use of oxen. Some people were a little squeamish about their grain, and were careful to not allow any signs of uneasiness on the part of the oxen, thus attempting to maintain at least the rudiments of sanitary conditions.

If a cash charge was made, that too was fixed by law and could not be exceeded. This method was seldom used in the very early days, and the toll dish, sometimes a dish and other times a gourd, was expected to take only ⅛th of the grain or grist.

Major crimes then included sale of liquor to Indians, misbranding stock, robbery, assault and murder. Violators of a capital law were tried publicly, and after conviction, were more often than not, publicly executed. Public hangings were real events. People by the thousands, from near and far, came for the occasion bringing with them enough provisions to last until they returned to their homes.

Terre Haute and Vigo County had a share of these executions and made the most of them. There were also instances when people took the law into their own hands and gained the gruesome thrill of participating in or being witness to some of the most horrible examples of lynch law to be found...see next Sunday's column....

– ~~History (Vigo Co.)~~

A-8 THE TRIBUNE-STAR, TERRE HAUTE, IND. SUNDAY, AUGUST 13, 1978

Strange tales abound from early days

TS AUG 1 3 1978

Historically Speaking

By Dorothy Clark

There are some strange tales to be told today which this writer has gleaned from old letters, diaries, journals and other accounts of the early days in the Wabash Valley.

One is the story of the pioneer lady who sold gingercakes and "matheglem" (correct spelling is "metheglim"), a variety of mead usually made in Wales; an alcoholic beverage made by fermenting honey and water. In the old days here in the Valley they took rain water and wild honey and made this beverage concoction in an old cedar churn. She was a familiar sight at any public gathering carrying her churn with one arm and the cakes in her apron with the other.

The price of a cake and a gourd full of the drink was fourpence-hapenny, but when the old lady heard of any neighbors in trouble with the justice of the peace she would exchange her wares for their release without fines—a case of early court bribery.

Another tale concerns a fine old man, an early squire and preacher, who was skilled with his gun. Meat was getting low, so he decided to take his gun and dog and go into the woods and secure a wild hog.

He was dressed fashionably for Hoosier hunting, wearing a coon-skin cap, hogskin moccasins, no socks, a wammus, flax-shirt, and only one large pewter button at the waist to keep his pants in the proper place. The dog was also an annex to that button by being looped to it by a long leather whang.

About two miles away he shot and wounded one hog in a pack and ran forward to dispatch it with his butcher knife. The other hogs rallied around, and he decided to climb a tree to escape.

With his dog hanging on the pewter button, his tree-climbing was hampered, to say the least. The dog's frantic jumping to escape the hogs succeeded in snaking the pants off the man in the fork of the tree, so he could jump up on a fallen log out of reach.

Imagine the dog over there tied to those pants, the squire up in a tree surrounded by wild hogs which would devour him if he came down without his leather trousers.

It was a very cold, snowy day in mid-winter and the old man decided to make his move. He leaped from the tree nimble as a catamount, and made good time reaching home. Not bothering to slow down, he broke open the door and landed in the middle of the floor scaring the wits out of his wife, the family, and two neighbor women who were visiting. This narrow escape gave the whole area something to talk about for years.

Back in the early 1830s there was a family who lived in a lonely cabin four miles from any neighbors. Among their numerous offspring were two young ladies, aged 18 and 20 years.

In the autumn their time was employed digging ginseng, procuring beeswax, and getting their products ready for market. Lacking horses, the girls would go into the woods, hunt two wild bulls similar to the bison of the western plains, except for the lack of horns, and put halters on their heads to guide them.

Riding them home, they would throw a pack of 100 lbs. of beeswax and "sang" onto them, mount and ride them to the nearest store, alight, hitch the transportation train to a tree, take their exchange, each enter the store with a load and trade it to the merchant for coloring materials and cotton yarn to be manufactured into cloth to clothe the family, proceed home and turn loose their steeds in the woods until needed again.

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Community Affairs File Vigo County Public Library REFERENCE DO NOT CIRCULATE

An old book contains this thought: "In those days women did not think of voting, not politicians belonging to the ring; for Paul said many years ago, it was not right for ladies to do so. But development has had a wide range, and in the minds of people wrought a change; 50 years more in the calendar may tell of the many changes to those who may dwell."

One man gave 80 acres of good land for an old horse to carry his pack while he and his wife walked. Another gave a good cow for a new wool hat, and many others did likewise with their property, making the trip, women, children and all that were able to walk, back to the old country, for they truly believed that all who remained here would be murdered by the Indians.

After the Blackhawk War was over, most of them returned, and many of their descendants are living here yet. Surely some were hardy people. The tale was told of a family who lived near a creek. In the most frigid winter weather, when there was ice on the creek, the boys would go out skating on the ice a mile from the fire with little clothing to keep them warm and entirely barefooted.

No collection of pioneer tales is complete without snakes. The largest were the yellow rattlesnakes, many of them measuring six feet, and when killed and cut open, inside of them one had a fawn, another a rabbit, and another a grey squirrel.

A species of the black racer was longer than six feet, and would follow cows that were giving milk and suck them. The cow's owner had to watch them with a gun and kill the snakes to keep from being robbed of the milk.

Pioneer days and pioneer ways!

Looking back

Day of Judgment to parroquets and banks

Ts NOV 1 2 1978

Historically Speaking

+ Pioneer life (TH)

By Dorothy Clark

Looking back, it is hard for us to believe that our forefathers could be induced to leave comfortable homes in Kentucky, Tennessee, North Carolina and elsewhere, knowing the privations that awaited them in the unexplored regions of central Indiana.

On the night of November 12, 1833, the heavens were literally filled with blazing meteors, darting about in every direction from zenith to horizon, resembling falling stars. Many thought the Day of Judgement had come, and that the stars were flying from before the face of the Angel that was descending to place one foot upon the sea and the other upon the land and swear that "Time can be no longer."

Serious consequences resulted to many on account of this brilliant display of aerial fireworks. Some, according to newspaper accounts, fainted and fell to earth, others became insane, and a few sickly and nervous individuals died of fright.

The first appearance of Asiatic cholera on the Wabash river was in the spring of 1833, when several cases occurred on boats that passed up and down river. During the summers of 1849 and 1854, this dreadful malady swept across the Indiana and Illinois countryside. Almost every town and village along the Wabash and many localities in the country were hard hit.

In 1834, Branch Banks of the State Bank were established at Vincennes, Terre Haute, Lafayette and Fort Wayne. Terre Haute sill has its building, now known as Memorial Hall, at 209 Ohio street across from the courthouse.

The opening of the Wabash & Erie Canal gave new impetus to business in the Wabash Valley, and land speculation ran high during 1835-36. Then hard times set in.

In July, 1837, eighty to ninety Pottawatomies were conducted west of the Mississippi river. Under Colonel Pepper and General Tipton, about one thousand of all ages and sexes were removed in the summer of 1838.

Several years after the removal of the Pottawatomies, the Miami Nation was removed to their western home under escort of U.S. troops.

Early pioneers saw birds that we have never seen in Indiana. The sand hill crane was a species quite different from the common blue crane. It was much larger, and of a sandy, gray color. They flew in flocks like wild geese, but much higher, and their croaking noises could be distinctly heard even when they were flying so high they could not be seen.

Parroquets were beautiful birds and flew in flocks of from twenty to fifty in a flight. Larger than a common quail, they resembled small parrots. When full grown, their plumage was green, except the neck, which was yellow, and the head was red. Heads of young birds continued yellow until they were a year old. When flying, this bird uttered a shrill, but cheerful and pleasant note, and the flash of their golden and green plumage in sunlight, entranced the pioneers.

The pure type of backwoodsman could not tolerate civilization. He did not wish to live where neighbors were so plentiful that to see three neighbors within a day's ride was sufficient for him.

Fences being almost unknown, horses of the settlers were hobbled to keep them from getting over the logs and straying off into the wilderness. Hobbling was accomplished by tying the hind feet of the animal together.

The pioneer upon the prairie lived differently from one in timbered country. His field fences were mere skeletons of one or two rails or planks, a sort of notice or caution to trespassers. Frequently he had hundreds of acres of corn or other crops growing unenclosed upon the prairie. His swine were penned, his cattle and sheep were closely watched and carefully herded, so that they committed no depredations.

Lumber for his buildings, firewood and fencing, were brought from a distance at a considerable outlay of time and money. His dwelling was a frame house, because a log cabin in the open prairie would have been a costly structure. His chimney was built of fieldstones gathered from the fields.

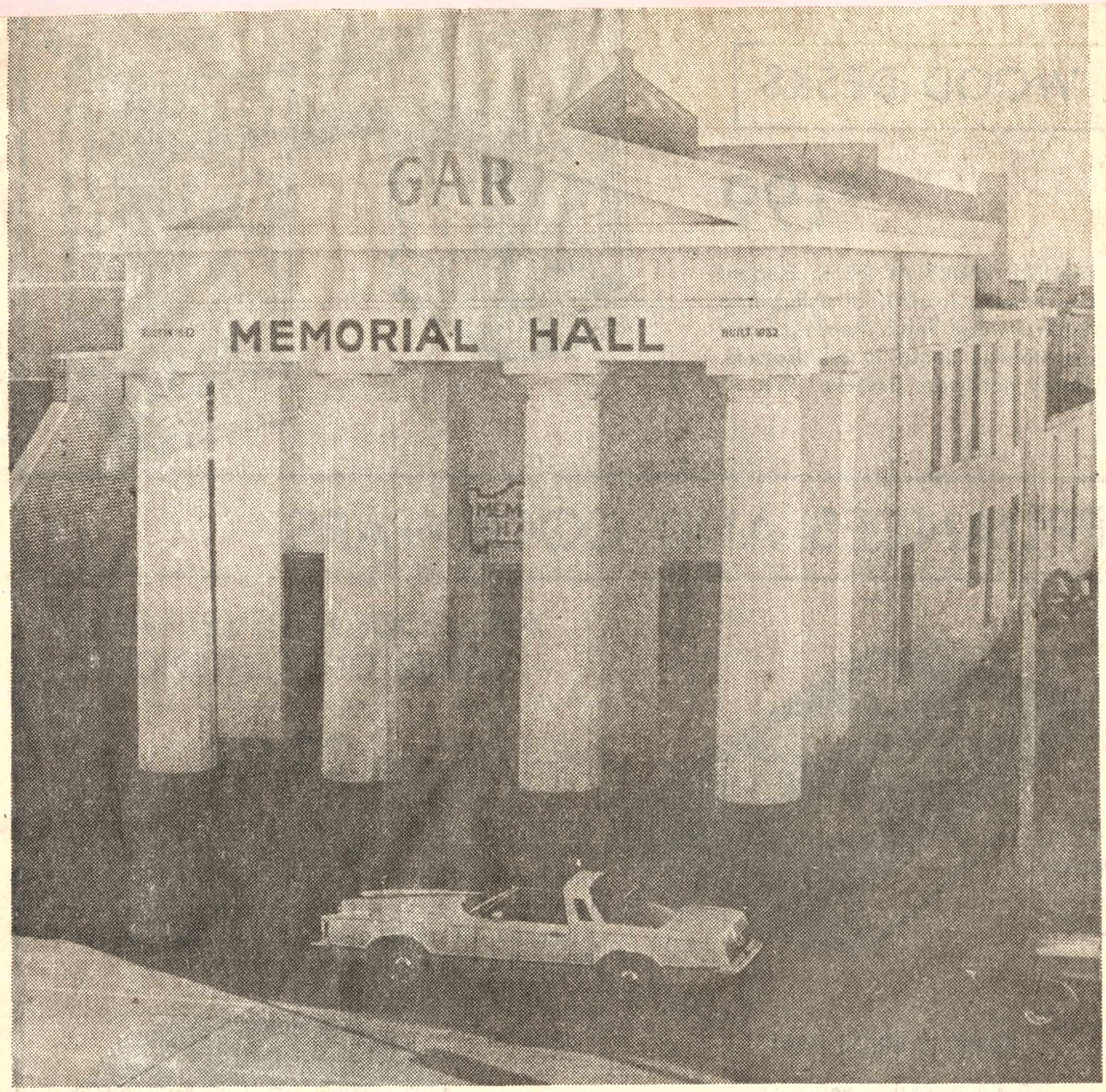
Affecting to dislike shade except around his house and porches, he was not a tree planter. Ordinary vegetables he raised as field crops, not in a garden. His wife raised the flowers, for he thought they were useless and a waste of time.

Most of the early pioneer's time was spent at home, his herds and crops needing daily care and labor. His neighbors were in sight, but far off, and when he went to church, it was to the schoolhouse in the grove, miles away. He went only in pleasant weather, as his wife and children could not bear the freezing winds in the long drive across the prairie in winter.

The settler with a family of daughters of marriageable age had other problems. The story was told of the pioneer family that had seven daughters. On visiting the same family some years later and seeing none of the girls, the father was asked what had become of them. He told how he had married them off on the "buckwheat straw principle". He reasoned that when he wanted his cattle to eat straw, if he saw them anywhere about he would set the dogs on them and drive them off. He said it wouldn't be long before they would slip around and eat it all up.

He had applied the same principle in marrying off his daughters. When a young man came to see them who was bright, and he thought would make a good husband, he would "go for him" and tell him he couldn't come to see his girls. It wouldn't be long before they would get up a correspondence, meet in the neighborhood, and make a match. The father always "reluctantly" gave his consent. In this way, the daughters were all married off and well settled in life.

(over)



Memorial Hall, formerly a state bank

Memorial Hall, 209 Ohio Street, just across Ohio street to the south of the Vigo County Courthouse, is approaching 150 years of age and service to area residents, First it was a bank and then filled a series of varied uses until it became a museum and meeting place for veterans' and civic groups, as it was Saturday in the observance of Veterans Day.

House of Photography

~~Indians (Ind)~~

Pottawatomies and Kickapoos also ranged here

Historically Speaking

By Dorothy Clark

Community Affairs File
TS AUG 12 1979

Historically Speaking this week continues discussion begun last Sunday of Indian tribes, and individuals, who were at home in this part of Hoosierland during early settler days.

Another Indian friend of the white people in Vermillion county was Se-Seep, or See-Sheep, the small, bow-legged, stoop-shouldered, white-haired, 110-year-old chief of the Pottawatomies and their allied Kickapoos. A gallant fighter in his younger days, he faithfully abided by the treaties of peace following Tippecanoe.

The story was told of Noah Hubbard, who settled in Indian land near where Cayuga now stands and cultivated part of a ten-acre tract. One day the Indians crossed at the Army Ford and "stole" roasting ears and squashes as rental. Hubbard found Se-Seep with corn and squashes in the folds of his blanket and went after him with a cane.

Se-Seep did not scare, but dropped the vegetables and chased Hubbard out of the field with a stick. Hubbard demanded the Rangers be called out to punish the Indians for destroying his property.

His neighbors, Major James Blair and Judge J. M. Coleman, who had settled between Eugene and Newport, suggested he call for an assembly the next morning. He did so, and the next morning some of the riflemen also assembled and commenced shooting at a mark.

The Indians had camped for the night, a mile to the north, at the famous Buffalo Springs. Blair decided to stage an imitation Indian pow-wow. Accordingly, he and Coleman, who had been chosen as arbitrators, withdrew to a plum thicket, with a well-worn Testament, a wooden-covered spelling book, a dilapidated almanac and a remnant of a law book, as authorities. Here they held a sham court, chattering gibberish and gesturing like Indians. Their verdict was that the two litigants should settle the matter by a fist fight.

No sooner was the decision announced than the little old Indian chief, dressed only with a blanket-belt, threw it off and started for Hubbard. Hubbard ran as fast as he could, mounted his horse and was soon out of sight.

The Indians, rarely moved to laughter, enjoyed the hilarious spectacle and rolled on the ground howling with glee.

Se-Seep was finally murdered, at the age of 110 years, by a lazy, vicious Indian named Nanmqua at Nebuker's Springs, in Fountain county. He had a fine son who was killed at the age of 17 years by falling fifty 50 feet from a tree while fighting a bear near the home of John Collett.

It's no wonder so many arrowheads and other Indian artifacts have been found in Vermillion county, with its wealth of Indian occupancy over the centuries.

At least six different Indian tribes have lived in what is now Parke county. Moving north to south, each invasion drove its predecessors before it, and all originated in the great Northwest.

Probably the Illini tribe were driven away by the Huron-Iroquois, and tradition tells us that desperate battles between these tribes took place along Sugar Creek and the Wabash river.

Next came the great nation known as the Wabash, or the Miamis. The French first met this tribe in northern Iowa. Generation after generation, they moved farther south, driving other nations before them. As they came, they divided themselves into three bands, the Weas, Miamis and Piankeshaws.

The latter crossed the Wabash early in the 18th century and laid claim to both sides from Tippecanoe to the Chio river. Thev and the original Miamis were the dominant tribe when the white settlers arrived.

To these Indians came the French traders and missionaries even prior to 1700. Posts were established, and it was not long before there was a mixed race of Franco-Miamis. This was long before a word of English had ever been heard west of the Scioto river.

These Piankeshaws in 1705-12 had a village on Sugar Creek, which the Indians called "Pun-go-se-co-ne," meaning "Water of many sugar trees."

Next came the bloodthirsty Pottawatomies, who succeeded in reaching the lower Wabash in 1790 after successive struggles with other tribes. The Miamis gave them a share of their country rather than engage in a war of extermination.

Pushed on by the Sioux nation, the Kickapoos swept down from the north and had a village north of the Vermillion river in 1796.

Next came the Shawnees, who were driven from Lake Erie by the Iroquois and fought their way to the bend of the Tennessee river. In turn, they were driven by the Cherokees when thev moved southeast and settled in Florida.

After one generation, they again started northward in several bands. The main one appealed to the Miamis for help and was received by them and incorporated among the Indians of the Wabash. Shawnee creek and Prairie creek, in Fountain county, were their strongholds, but they were best known to the whites for having produced the noted warrior Tecumseh and his brother, the Prophet.

From 1800 to 1820, the Delaware Indians were numerous in Parke county, but about the time of white settlement they concentrated near the middle of the state, their last stronghold in Indiana.

These were the various tribes here to greet our pioneers. The Piankeshaw-Miamis were most numerous on Sugar Creek and the upper Raccoon, while the Weas and their conquerors were dominant along the Wabash below Montezuma.

Unbroken forest spread north and south and from the eastern border to the small prairie which lined the Wabash below Montezuma. Along the highest land between the two Raccoons ran an Indian trace from Weautanon, or Orchardtown (now Terre Haute) to Ouiatenon.

The best proof of the excellence of pioneer lands was known to be the number of Indians living on it, fishing its streams, hunting its forests, and enjoying good crops. The Wabash Valley proved this theory with its large Indian population in the time before the white man cometh.

Early, [illegible] D.
Clark, Dorothy

'Success was reward for industry' in Early days

Historically Speaking

TS OCT 14 1979

Biography

By Dorothy Clark

TS OCT 14 1979

Although he was not one of the first founders of Terre Haute, Jacob D. Early was a prominent oldtime businessman and considered the most active merchant prince of the community's primitive period.

His large packing house and extensive flatboat trade with the South made him widely known in Indiana and Illinois. Mr. Early's success, like others who acquired lands and money in the early days, is of special interest because it shows how legitimate and free from accident or luck his good fortune was.

If success is the reward for industry, thrift and self-denial, they deserved it; they depended on themselves alone, because they had to.

Jacob Drenan Early was from Kentucky, of a Virginia family of English descent. The Drenan in his name was from his mother's father, a captain under General George Rogers Clark in the famous expedition against Kaskaskia and Vincennes.

In 1814, Jacob Early, then 16 years old, left his father's home to work in a grocery store at Mayslick, Ky. Next year he was hired "to keep store" at Greenapsburg.

Early journey

Mr. Early's story of his journey with the goods from Maysville to his new post is an entertaining account of travel 164 years ago. Embarking on a keel-boat at 10 a.m., after industrious navigation, the boat was tied up at sunset for the night.

According to Early's own words, "I went ashore, and seeing a town below us, asked the captain what place it was. 'Sir,' said he, 'that is Maysville, the town we left this morning.'"

"How long will it take you to reach Greenapsburg?" "From 10 to 15 days if I have no bad luck," said the captain.

"Then, Captain," said Early, "I will take my little bundle of clothes (which were tied up in a cotton handkerchief), go back to Maysville, stay there for the night, and tomorrow morning start for Greenapsburg on foot." So said and done.

The trip on foot was begun next morning over muddy roads, with many a swollen stream to cross. He was obliged to pay for a seat behind a horseman to get over Tiger Creek, for which he paid a quarter cut out of a silver dollar.

The journey took nearly four days, with stops at friendly farm houses over nights, and the weary, bedraggled and footsore boy reached Greenapsburg after a walk of 90 miles. The keel-boat arrived ten days later.

After a few month's work, the store was sold and Jacob returned to his father's home via keel-boat, which moved faster going downstream, where he "took hold of the plow, working all summer and fall on the farm."

At the age of 17, he was in Flemingsburg, selling goods for $60 a year and board. The next year the firm moved its stock by flatboat and wagons to Salem, Ind. Jacob went with them.

Corydon Convention

While there, Jacob attended the convention at Corydon, which organized Indiana as a state (1816) and elected the first state officials.

An illustration of Mr. Early's character occurred here. While he was on a trip to Flemingsburg, Mr. Stockwell offered him $160 a year for three years, but though he was getting only $60 at Salem, he went back to finish out his year, but with a written contract to return.

Then the Salem employer offered him $200, telling him that as he was a minor his contract was not binding. Mr. Early replied, "I left my father with his consent and am caring for myself, and consider my contract morally binding even if it is not so legally."

In these five years, Early had saved $1,000. With this and the experience he had gained, he concluded he could do business for himself. He rented a store across the street, much to the astonishment of his senior employer, who promptly offered him, first, $800 a year, and, next, a quarter interest if he would remain. But the tempting offer of a share in an old and established business was declined, because it would have involved a hardship to the junior partner whose place he would have taken.

So, Early began business for himself with a capital of $1,000, at the age of 25 years. The first year he made a clear profit of $4,000, a wonderful advance on the $300 salary of the previous year.

Takes a wife

Satisfied of his ability to support a wife, he married Miss Mary H. Stockwell, of Flemingsburg, on May 2, 1826, and ten days later went to housekeeping in a hewed log house which, with the lot it stood on, he bought for $400.

Their household belongings consisted of two beds, six split-bottomedand one armchair, one cherry bureau, one table and a lot of the necessary tableware and cooking utensils. Modest rag carpets at 25 cents per yard covered the floors.

Early hired an old colored woman from her owner at 50 cents per week, and the young couple lived at little expense and comfortably and happily in this small house.

According to Early, "Samuel S. Early, my son, was born in 1827, and from that time, my wife never enjoyed a day's health, but from the most blooming, healthy and beautiful woman that I ever saw, failed rapidly and died on the the 25th day of February, 1828. She was a woman of most commanding appearance and noble disposition, and a loving and devoted wife and mother."

When Early married again in five years after continued success in business, he bought a fine brick house.

Moves to Terre Haute

After Early had become the most prominent businessman in Flemingsburg, he moved to Terre Haute where his brother, John D. Early, had been a prosperous merchant for more than 30 years. He made a profitable beginning with packing provisions in 1835 and 1836.

At that time there were only 19 brick and frame houses and 1,214 people in the town, but already it was a trading center.

In one season it was said that $100,000 was paid out for pork.

Another account was that the shipment of packed pork was two million pounds. A number of our first citizens engaged in pork packing for the southern river trade which declined with the advance of the railroads.

Early's packing house burned in 1890. He first packed in a warehouse on Mulberry street near Second street.

All good citizens served on the city council in those days, but their meetings were never reported in the newspapers of the period. Mr. Early did his duty in several councils, but outside of that held no public office.

'from all walks'

Historically Speaking

By Dorothy Clark

History (Wabash Valley

C-12 THE TRIBUNE-STAR, TERRE HAUTE, IND. SUNDAY, NOVEMBER 9, 1980.

TS NOV 9 1980

Wabash Valley's early settlers —

Early settlers in the Wabash Valley came from all walks of life, all sections of the country and some from overseas. For the most part, they were farmers and lived off the land, but many followed a trade or profession. Some who came here after the Civil War were veterans of both the Union Army and the Confederate Army.

William Walker of Reserve Township, Parke County, was born in Wilkes County, N.C., in 1847, one of 12 children of Howard and Alcey (Parker) Walker. His grandfather was Jesse Walker who came to Indiana also.

In 1864 William enlisted in the Fifty-fourth North Carolina Regiment and was captured at the battle of Fort Fields. Taken to the prison at Fortress Monroe, he took the Oath of Allegiance to the U. S. government and was sent to Indianapolis for hospital treatment.

Soon after the war he located in Roseville, Florida Township, where he went to school and hired out on a farm for $220 per year. After 11 years of this, he was able to rent a farm in 1877 which he worked three years before purchasing 80 acres. He sold this farm in 1884 to buy another farm of 80 acres on Section 21, Reserve Township.

In 1876, Walker married Anna Woodward of Parke County, daughter of Zachariah and Harmony (Cox) Woodward. They had three children: Allen C., Gertrude L., and Maude R.

Lancelot C. Ewbank of Sugar Creek Township, Parke County, owned a 284-acre farm. He enlisted in 1861 in Company I, Thirty-first Indiana Regiment, and took part in the siege of Corinth and battles at Stone River and Chickamauga where he was wounded.

He was hospitalized and discharged in Indianapolis in 1864. Born in 1837 in Dearborn County, Ind., he was one of 10 children of Lancelot and Polly (Blasdel) Ewbank. His English-born grandfather, John Ewbank emigrated to the United States at the age of 60 with his eight children and located in Indiana. The Blasdels were early Indiana settlers of French descent.

The Ewbanks settled on a farm in Liberty Township, Parke County, on the Wabash River in 1839. Ewbank taught seven terms of school in Parke County and worked as a carpenter before settling down as a farmer. He

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married Mary, daughter of John and Mary Ratcliff, in 1865. They had seven children, most of whom became school teachers.

Joseph M. Harvey (1829-91) was born in Union County, coming to Alamo, Montgomery County, at the age of three, one of four children of Hudson and Sarah (Rinker) Harvey.

He served in the Thirty-second Indiana Infantry during the Civil War, married Sarah Dwiggins and had nine children.

The grandparents of Milton B. Waugh, whose biographical sketch appears in a Montgomery County history, was born in 1750 in New Jersey. The father was born in 1804 and came to Indiana with his big family in 1831 to buy a quarter section of government land, half prairie and half forest.

Milton was born in 1837 and worked hard all his life as a farmer and stock raiser, owning 700 acres, Shorthorn cattle, Clydesdale horses and Cotswold sheep in 1893.

He and his wife, Sarah Saulsbury of Clinton County, had seven children. During the Civil War he was commissioned captain in the Home Guards and took part in the defense against Morgan's Raiders.

Thomas J. Wilson (1824-93) of Walnut Township, Montgomery County, came here from Ohio where he was born. His father was born in Kentucky, his grandparents in New Jersey, and his great-grandfather was a Revolutionary soldier.

Wilson came to Indiana in 1850 to take advantage of cheap and exceedingly fertile land in Montgomery County. He married Annie Jane Counts and had five children. He served as county commissioner, township trustee, and was active in the National Horse Thief Detective Assoc.

James M. Wann, born in Vermillion County in 1840, was the son of Daniel and Susan (Givens) Wann who came to Parke County in 1821.

He served im Company A, Thirty-first Indiana Infantry during the Civil War, participating in the battles of Fort Donelson and Shiloh where he was wounded. After recovering, he rejoined his outfit near Murfreesboro, Tenn., and was present at Chickamauga, Bridgeport, Buzzard's Roost, Resaca and Kenesay Mountain, where he was again wounded and hospitalized. He was discharged from Indianapolis in 1865.

Until 1885, he farmed before becoming a hotel proprietor in the village of Waterman. He became active in Masonic work, G.A.R. and his church. He and his wife Melissa, daughter of Jacob and Margaret (Lunger) Carman, had one son.

J. P. Shoop owned one of the largest livery stables in Rockville. He was born in Pennsylvania in 1855. At the age of 18 he left home and came to Montgomery County where he worked for his uncle, J. L. Deidrich who was in the livery business at Waveland. After 11 years, he came to Rockville and worked for N. W. Cummings before opening his own business in the village of Montezuma. After three successful years, Shoop returned to Rockville, buying out his former employer in 1887. Shoop married Ella Davis in 1881 and had two children, Cleona and Claude.

And so it goes — from all walks of life, from all kinds of backgrounds, the settlers came to the Wabash Valley, prospered, tamed the land and peopled the earth.

Historically Speaking

Early Indian tribe history in Ohio Valley is traced...

Valley

TS JAN 31 1982

By DOROTHY CLARK
Tribune-Star Writer

In prehistoric times the Ohio Valley region supported a large Indian population. The all-important question was what happened to virtually clear the region of this population prior to the advent of the white men?

Certain Siouan groups formed part of the population of the Ohio region, and more particularly of Indiana, during later prehistoric times. One of these Siouan groups was the Quapaw.

In Father Gravier's account of his trip down the Mississippi in 1700, it is stated that the Illinois and Miami called the Wabash and lower Ohio the river of the Akansea (Quapaw), because the Akansea formerly dwelt on it. The Quapaw occupancy of Indiana terminated prior to 1540, however, since at that date De Soto found this tribe situated on the west bank of the Mississippi, north of the mouth of the Arkansas river.

Toward the end of the 17th century, a tribe later identified as the Ofo or Ofogoula was reported as having formerly lived along the Ohio in what was later southern Indiana or southern Ohio. Early French sources refer to this group as the Monsoupelea (Mosopelea, Mansopelea, etc.), which was probably the Shawnee designation for the Ofo, since the Shawnee name for the Ohio river is Msipelewa or Big Turkey river, and streams were often referred to by the name of the people living on them.

Linguistic research has shown that the speech of the Biloxi, a tribe in Mississippi, the Ofo, and the Tutelo, a Virginia group, made up a subdivision of the Siouan stock. It seems probable that of these tribes only the Mosopelea or Ofo continued to occupy the Ohio Valley region until historic times.

But like the Quapaw, they moved south down the Mississippi before the Ohio region was actually explored by the whites. By the early 18th century they lived on the Yazoo river in Mississippi.

Two other tribes, the Algonquian-speaking Shawnee and Miami, were early inhabitants of Indiana. The most explicit reference to the Shawnee on the Ohio river in the 17th century is to be found in the Relation by Abbe Gallinee. He states that in 1668 some Seneca told La Salle that the Ohio river "had its source at three days' journey from Sonnontouan (near Naples, Ontario County, western New York), and that after a month's travel he would reach the Honniasontkeronons (Andaste?) and the Chiouanons (Shawnee), and that after having passed these and a great waterfall which there was in the river (the rapids or falls of the Ohio?) he would find the Outagame (Fox?) and the country of the Iskousogos."

Marquette also refers to the "Chaouanons" or Shawnee in the account of his trip down the Mississippi with Joliet in 1673... "as many as 23 villages in one district, 15 in another, quite near each other."

However, none of thhe early French explorers penetrated inland far enough east of the Mississippi to encounter the Shawnee. All their statements are based on hearsay evidence. On the other hand, traders and settlers who made definite contacts with various Shawnee groups east of the Allegheny and settlements of Shawnee in southern Indiana are questionable.

The claims of the Miami to occupancy of Indiana are made in a statement of Little Turtle, a Miami leader, in 1795. He said: "My fathers kindled the first fire at Detroit; thence they extended their lines to the headwaters of the Scioto; thence to its mouth; thence down the Ohio to the mouth of the Wabash, and thence to Chicago over Lake Michigan."

However, Little Turtle was not by blood a Miami, although he was raised among this tribe and served as a war leader. He was the eldest child of a Mahican man and an Ioway girl.

In 1658 some of the Miami were living at the mouth of Green Bay, Wis. In 1670, another explorer visited a Miami village at the headwaters of the Fox river in Wisconsin. Within a decade these Miami had moved south and had settled near Chicago and on the St. Joseph river of Lake Michigan.

A dozen groups lived within the borders of Indiana during the last two centuries. Some of these, such as the Mahican, Nanticoke, Mohegan, Delaware, Munsee and Shawnee were originally from the eastern seaboard region and had been pushed westward by the white settlers. Others, including the Kickapoo, Potawatomi, Miami, Wea, Piankeshaw and Huron, were from the Great Lakes region. With the exception of the Huron, all groups spoke the Algonquian language. The speech of the Huron belonged to the Iroquois family.

In 1680, the Miami occupied the country north and northwest of the upper Wabash. The Wea were located farther down river, around Ouiatenon (Lafayette) and the Piankeshaw at the mouth of the Vermillion river near Vincennes.

The Miami gradually moved eastward in Indiana, and Kekionga (Fort Wayne) became their principal town. During the mid-18th century, they moved farther east, but after 1763 abandoned these Ohio settlements and moved back into northeastern Indiana where they remained until they sold their lands and moved west of the Mississippi in 1827

One band occupied a reservation in Wabash county, Ind., until 1872 when the land was divided among the 300 members. The Wea and Piankeshaw moved west between 1800-32; in 1820 the Wea sold their last lands in Indiana located at the mouth of Raccoon creek, Parke county.

The Miami, Wea and Piankeshaw were tribal and dialect units speaking one mutually intelligble language. The three could also understand perfectly the speech of two neighboring Illinois groups, the *Kaskask and Peoria.*

This topic will be continued in ne week's column...

The Price is Right!
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BETWEEN THE LINES

THE STORY BEHIND THE STORIES YOU READ ABOUT CELEBRITIES

By Josie

Q. *I read that Alexander Godunov was going to do a "Love Boat." How embarrassing. Could that be true? Shelly L., Hazleton, Penn.*

A. No, Russian dancer-defector Godunov thought better of it, and turned it down. Word is, though, that those wild and crazy filmmakers, John and Bo Derek, are after him to play the devil in their Adam and Eve extravaganza, so we'll see whether or not he can be tempted. He is keeping up his Hollywood friendships however. Besides his close relations with Jackie Bisset, his coterie now includes famed skin-and-sequins-designer Bob Mackie. Mackie was one of a trio (including Carly Simon and Bisset) singing Happy Birthday to Godunov at a recent intimate soiree in a New York eatery.

Q. *Did Mick and Bianca Jagger get a divorce because of Jerry Hall, and are Mick and Jerry going to get married? Kathy L., Leominster, Mass.*

A. No, they were already on the skids when Jerry (who used to hang around with Bryan Ferry of Roxy Music) traded up in the rock and roll world. As for their wedding date, observers feel the whole thing will be pretty spontaneous when and if it happens. As of this moment, Mick keeps asking and she keeps turning him down. She says she's not ready, but he seems willing to hang in and wait.

Q. *I keep reading that Francis Ford Coppola is a genius but his films keep going over budget and being delayed or not released. What is his problem? J. Gore, Lancaster, Oh.*

A. Those who know him do claim that filmmaker Coppola is a genius, a visionary, a true innovator. They also claim that he's a behavior problem. According to one insider: "He's so wrapped up in these computers and things, that right now he's supposed to be editing his movie 'One From the Heart' but I can't tear him away from this computer. He'll sit there for hours and then proclaim with this great look of joy, 'This thing is tremendous. It can plan your whole life!' Which is terrific, except that we have a film due for release and here's Francis noodling with his toys." For that reason, the friend says, they're trying to keep him away from the reporters who are always clamoring for interviews. "Francis is so easily distracted," he says.

Anything you'd like to know about prominent personalities? Write: "Between the Lines," Terre Haute Tribune-Star, 721 Wabash Ave., Terre Haute, Ind., 47808. We regret we cannot answer any letters individually.

Q. *If the film "Mommie Dearest" was true to the book, was Joan Crawford really that frantic? R. DiPrisco, Swampscott, Mass.*

A. That very question is the one dividing Joan Crawford's adopted children right now. Daughter Christina, the author of "Mommie Dearest," is sticking to her guns (or her coat hangers) that Mother Joan was a real life horror-movie, while the other two children contend that there was something evil about Christina from the very beginning and that she made the whole thing up. Add to that the divergent remembrances of her co-stars and colleagues and you've got a real draw. The only conclusion, it seems, is that Crawford was a victim of enormous mood swings, capable of tremendous affection and fits of violent temper.

Q. *What happened to Cynthia Lennon after she and John were divorced? Is she going to remain in seclusion forever? K.K., Brattleboro, Vt.*

A. She's not in seclusion. After a second marriage that also ended in divorce, Cynthia wrote a book called "A Twist of Lennon" (her second husband was named Twist, you see...) and went back to her first love, painting. And to prove that she is not at all in seclusion, she recently appeared at a showing of her paintings and drawings in Southampton, Long Island and did a round of parties in New York. She was a houseguest of May Pang's (John's consort during his break from Yoko in 1974-75), showing that things were rosy between those two of John's exes.

---

ften, a line in a play will remind
e of her but she's a very isolated
aracter. There was such confusion
out who was Louise and who was
ary, but there was no Mary before
e.

"It was my choice to stay that
ose to her. There's no choice when
u're working so fast. We were
ing five episodes a week."

All of the Fernwood people (Mary
artman's hometown), especially
uise, with her lanky frame,
ildish pigtails and wistful
peractiveness, were adopted by
nericans as their own creation. "I think the only media phenomenon since Mary Hartman was "Dallas" and it's over already. Mary was a unique, immediate attraction to the audience. We knew it was something special, but we had no idea it would get as big as it did. I thought I did serious acting on the show, but people just said, 'Oh, you're so funny.'

"I could have done anything I wanted to then — records, books; they would have paid any amount of money. There was no time to enjoy the success. I found myself saying, 'Nah, I already have one hundred thousand dollars.'

"The past two years have been the best time of my life, but it can't go on that way. I was sort of complacent about work; it was a luxury I deserved. I did perform during that period, but I learned what kind of normalcy I want half of my life to be like.

"Some things are still fulfilling, but there's unfinished business in the basement that I have to integrate in order to be happy."

Being happy is essential to Louise - the summit of fulfillment. "I'm elated when I'm happy because I know it's not easy to come by. I like the feeling of walking down the street and liking the day — taking things in stride, not becoming obsessed by things... a peace of mind," she says dreamily.

Louise has obviously lived through her share of heartache and surfaced scarred, and scared, fragile and elusive. She perseveres, though, acting, writing, maintaining relationships and seeking happiness, because above all, Louise Lasser is a survivor.■

Historically Speaking

Ts FEB 7 1982
Valley

Early history of Indian tribes in Wabash Valley continued

By DOROTHY CLARK Tribune-Star Writer

Continued from last Sunday's column is the early history of Indian tribes in the Wabash Valley region of Indiana. In 1721 a band of Mahican, originally from upper New York, established a village on the banks of the Kankakee River. Other members of this tribe also lived in Indiana, on the banks of the White River before 1800. One mixed Mahican group known as the Stockbridges removed from New York to Indiana under their chief, Austin E. Quinney, after 1800, but in 1822 bought land near Green Bay, Wis., and moved on.

The band of 119 Huron warriors and their families who lived in Indiana for a few months in 1748 was under the leadership of Orontony, or Nicholas, a Huron chief. After this plan failed to destroy French posts, he moved his people to White River, then moved on to Illinois.

Around 1770 the Delaware and closely related Munsee received permission from the Miami and Piankeshaw to occupy the country between the Ohio and White rivers in what is now Hamilton, Madison and Delaware counties. The majority left the state in 1818, after releasing their lands on the White River. They numbered about 800.

Following the destruction of the Illinois confederacy in 1765, the Kickapoo moved south from Wisconsin to Illinois. There the tribe split, one part gradually moving westward while the other part moved eastward into Indiana. They settled on the Vermillion and Wabash rivers and became known as the Vermillion branch of the Kickapoo. They intermarried with the Miami, assimilating their language and culture. They were strongly influenced by the Shawnee Prophet. In 1809 Kickapoo ceded their lands and moved west of the Mississippi.

Originally from Maryland, the Nanticoke entered Indiana about 1784 (presumably with some Connecticut Mohegan), and lived on White River a short distance west of the Delaware. After 1818 they moved west of the Mississippi with the White River Delaware group and the Mohegan. The combined number who left Indiana in 1818 is estimated at 200.

Byf 1788 some Shawnee were living in northeastern Indiana, while others were beginning to roam through southern Indiana. Kakinathucca's band was hunting and making maple sugar at the winter camp in the extremed southeastern part of the state in April, 1788. After they finished their sugar-making, they moved near Vincennes where the women planted crops. Later they trekked north along the Wabash to Fort Miami (Fort Wayne).

Two Shawnee chiefs, Blue Jacket, a white captive who spent his life with the Shawnee, and the Great Snake, lived a mile or two from Fort Miami. Another group totaling 500 lived 40 miles north of the White River in a town on the Mississinewa, a branch of the Wabash River.

It was in a White River settlement that the Shawnee Prophet had the vision which caused him to begin preaching among the central woodland tribes for a return to their native mode of life and the support of his brother Tecumseh and his crusade.

The Prophet gained many followers, but few among the Shawnee. In 1808 he moved to the Wabash and established a town near the mouth of Tippecanoe creek. Many of the Kickapoo and Potawatomi became converts. After the Battle of Tippecanoe in 1811, the Prophet and his band left Indiana and lived for several years at Fort Malden, located at the mouth of the Detroit River on the Ontario side. The Shawnee moved west between 1800 and 1825. By 1833 they were joined by many fellow tribesmen in Kansas.

The Potawatomi were the last Indians to move into Indiana, for at the same time the white settlers were cutting down the forests and establishing homes in the region.

The "Potawatomi of the Wabash" around the headwaters of Tippecanoed River sold their reserves in 1836 and agreed to move west across the Mississippi within two years. They were finally driven out by military force in 1838. Only a few Miami, most persistent of Indiana tribes, remained after 1838.

The Price is Right!

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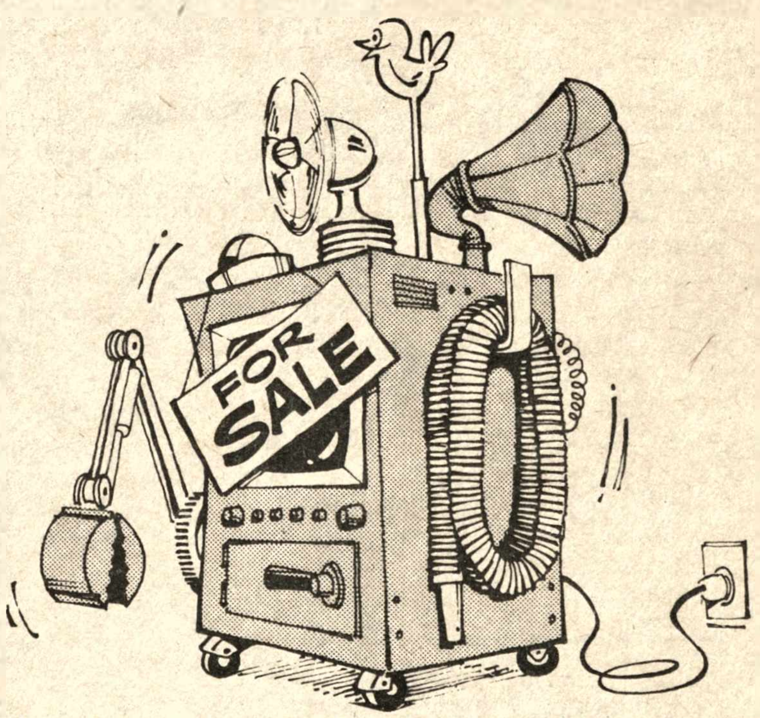

BETWEEN THE LINES

THE STORY BEHIND THE STORIES YOU READ ABOUT CELEBRITIES

By Josie

Q. *I'm getting really sick of seeing the designer Halston in all of these "Beautiful People" pictures with folks like Bianca Jagger and Elizabeth Taylor. What makes him so hot? Kent N., Janesville, Wis.*

A. In New York, it's true, Halston is still a pretty hot ticket. Although some designers feel he's been showing the same clothes for years, very famous, rich women do flock to his salon. He's especially popular with Liz Taylor who, during her porkier periods, still manages to look glamorous and thin in his clothes. But not everyone shows him the utmost deference. On a trip to London, Halston decided to throw a soiree at the Savoy to introduce himself to the town. He didn't want just the gossip column regulars to attend, he wanted the class acts to come out, the real British nobility. So he hired a cousin of the Queen's to do the inviting, and stood next to him, receiving guests at the door. When Rupert Pilkington-Boreham Wood arrived, Halston fluttered forward. "I am Halston," he said, in reverent tones. "Thank you, Halston" said Wood, throwing his wife's coat into his hands. As Wood explained later, he'd thought anyone with just one name had to be the butler.

Q. *I am still a great fan of Brian Jones of the Rolling Stones and I was wondering whether his death in 1969 was an accident or suicide? A. Massey, Roseville, Calif.*

A. The initial ruling, when Jones was found floating in his swimming pool, was accidental drowning, especially since he had friends staying at his estate at the time. But the view shifted to suicide when police examined events in his life just before he died. He'd [illegible] left the Rolling Stones after [illegible] bitter feud with Mick Jagger over the direction the band was taking; he'd been severely depressed as a result, and had been convicted twice on narcotics charges in the months preceding. He was 26 when he died.

Q. *What has Roman Polanski been doing since he left the country? M. Smith, San Antonio, Tex.*

A. Polanski's been acting, which he had done earlier in Poland before he began directing. The role he chose is Mozart in the hit play "Amadeus." And he seems to be playing it well. The production sold out in Warsaw and he moved it to Paris. As for his possible return to the U.S., he has always said that he wants to, but he would, of course, be arrested upon his arrival. He was set for sentencing after his 1978 conviction for having sexual relations with a 13-year-old girl, but he bolted the country the day before his court appearance. Now residing in Paris, he says, "My depression lifted the moment I landed here. Here people tend to leave you alone."

Q. *Is Prince Charles' brother Prince Andrew really serious about Michael Caine's daughter? Kimberly D., Sacramento, Calif.*

A. Prince Andrew, known in the British press as "Randy Andy," is pretty frisky where women are concerned. But if he was serious about Michael Caine's daughter, that would be quite a scandal, since she was married to someone else a few months ago. Caine commented on the rumors before his daughter's marriage. He made it clear that the young prince hasn't been fooling around with the Caine family.

Q. *I thought I saw the actor Tom Courtenay walking around New York in a Yankees cap. Was that him, and is he a baseball fan? F. Jellesch, Plymouth, Penn.*

A. Yes on both counts. Courtenay, in town with the hit play "The Dresser," likes to stroll about on his off hours — particularly to Central Park to look at the birds, and to other Broadway theatres to see musicals. As for the Yankee cap, it's a gift from Tom Brokaw, who took him to a game the last time he was in New York. The two are trying to educate each other about their favorite sports. "I've been trying to tell him about cricket," says Courtenay, "but I've gotten a lot further with baseball than he has with cricket."

Q. *Some time ago, I read that Jane Pauley of the "Today" show was expecting a baby in February but she doesn't doesn't look very pregnant. Was that a false report on her condition? M. Fee, Vancouver, Wash.*

A. No, at the time it was true. Unfortunately, a few weeks after the announcement, Jane Pauley suffered a miscarriage. But she said that she and her husband, cartoonist Garry Trudeau, want to have a child very much, so another announcement could be forthcoming.

Anything you'd like to know about prominent personalities? Write: "Between the Lines," Terre Haute Tribune-Star, 721 Wabash Ave., Terre Haute, Ind., 47808. We regret we cannot answer any letters individually.

Historically Speaking

Pioneers face dangers en route to Wabash Valley

2-21-82 T.H. Tribune -Star Valley

DOROTHY J. CLARK
Tribune-Star Writer

During the later years of their life, Albert W. Wilkin(1870-1959), veteran merchant of Vermillion, Ill., and his wife, the former Iva E. Nolen, lived with their daughter in Paris, Ill. They celebrated their 67th wedding anniversary before his death.

Family history was Mr. Wilkin's lifelong hobby, and his remarkable memory enabled him to tell stories told to him by his great-grandmother, Mary Jones Littlefield, when he was a small boy.

Tradition has it that some early member of this Jones family was with Harrison's army. He returned to his home in Maine zo excited about the new land that family members decided to come see for themselves.

Jacob Jones, great-great-grandfather of Wilkin, left Maine with his wife and six children: Joanna, Mary (Wilkin's great-grandmother), Experience, Richard Y., Samuel and John. They traveled overland to the headquarters of the Allegheny river and stopped long enough to build a flat boat. Since the family descended from a long line of boat builders, this presented no problem.

However, they started out too late in the season. It was October already, so they only reached Cincinnati, Ohio, before bad weather stopped them for the winter.

Mary Jones was engaged to marry Samuel Littlefield, a school teacher, back home in Maine. He finished out his school term and set out on horseback to follow the Jones family. Fate seemed to keep the young lovers apart. By the time he would reach one of the stopping places along the route, the family would already have moved on down the Ohio river and up the Wabash river to Fort Harrison.

At Fort Harrison, Samuel finally caught up with his fiancee, and they were married in 1816 by the commandant of the fort. The wedding ceremony took place by candlelight, and Mary told of seeing the friendly Indians squatting in the shadows watching the unfamiliar ceremony. A grand ball followed and was quite a social occasion.

The early settlers would all rush to the fort at the first warning of an Indian attack. Two years after their marriage, Mary and Samuel fled for safety to the fort when their first baby, Thomas, was born in 1818. Their second child, Hannah, was Wilkin's grandmother.

In 1819 the family settled in Edgar County, Ill., taking up land seven or eight miles northeast of Paris. In addition to farming, Littlefield set up a still and traded whiskey for furs with the Indians. When he acquired a wagon load of furs, he would take them to Cincinnati to sell or trade for goods for his store. The family cherishes a lovely red glass vase which Samuel brought back from one of those trips for his wife.

When Littlefield had to be away from home, he always cautioned his wife not to sell any whiskey to the Indians. A Kickapoo village was located only a few miles away, and as a rule these Indians were not bad neighbors.

They did have a strong hankering for the white man's firewater, however, and one warm morning while Samuel was away on one of his regular trips to Markle's Mill, a little band of Kickapoos grew thirsty, knocked on Mary's door and demanded drinks.

Mary turned them away with a firm "No! No whiskey." Piqued, one eager redskin seized a large cask just outside the cabin, tilted it up, removed the plug and took a generous swig. Mary's vinegar cask crashed on the ground, and the brave spit out both vinegar and Indian cuss words.

One of the band pointed to three-year-old Hannah who had slipped unnoticed from the cabin and was jumping up and down in delight over the excitement. "We'll bring back girl when you get whiskey," shouted one Indian as he tossed the little girl over his shoulder and left.

When Samuel and his posse arrived at the Indian village, they found Hannah playing contentedly with the Kickapoo children. Their elders had recovered from their anger, and the kidnapping ended happily. Most importantly, Hannah lived to become Wilkin's grandmother.

His pioneer ancestors told other stories of the dangers of early life in the Wabash Valley. Two stories had to do with panthers. One night when Littlefield was returning from Markle's Mill, he was stalked by a panther all the way. In the darkness he could see its eyes glow and could hear the tree branches sway from its weight as it jumped from tree to tree along his path.

On another occasion, Mary heard a noise at the door and opened it to see a huge panther standing there. When she slammed the door, it leaped to the roof and the little family huddled in fear umtil the terrifying sounds ceased.

Wilkin stated that the first five settlers in the region of Edgar County known as the Grand Prairie in 1817 were Remember Blackman, Aloyius (Elisha) Brown, William Whitley, John Stratton and Anthony Sanders. These men settled on what was known as the "North Arm" about six or seven miles from Paris, Ill. In the opposite direction there was also a "South Arm."

Another descendant of the early pioneer, Jacob Jones, was the late George A. Scott, local attorney.

The Price is Right!

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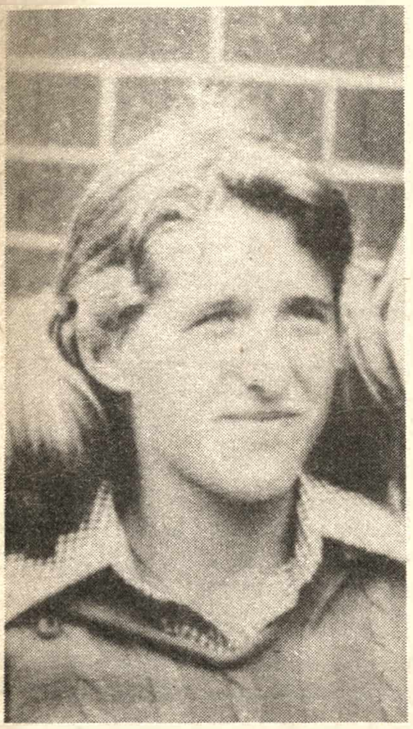
BETWEEN THE LINES

THE STORY BEHIND THE STORY...

By Josie

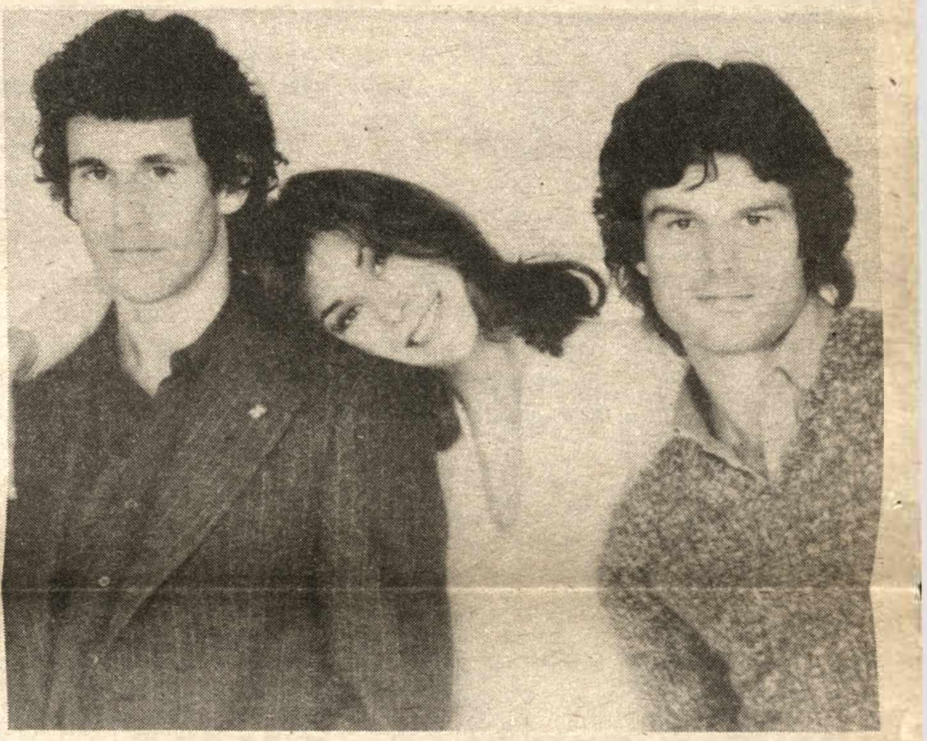


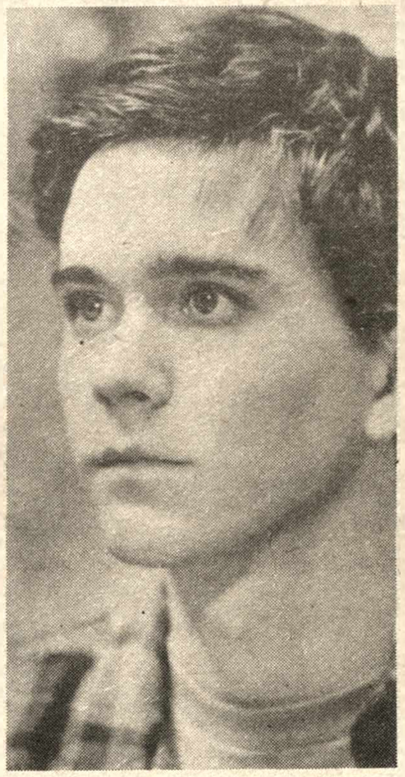
Q. *I heard that Tracy Austin got the audience all riled up at a recent tennis match. What did she do? Mary B., Stockton, Calif.*

A. Certainly not the usual Nastase-McEnroe type of brat incident — Austin is much better behaved. What happened was a simple, if heated, confusion of geography. As she stepped to the microphone at the Toyota Championships in Rutherford, N. J., to accept her trophy, she smiled and said "New York seems to be my city, I guess." Since she was at the Brendan Byrne arena of the new Meadowlands Complex, the fans, hostile over New York City's dominance, were outraged. She got a flood of catcalls and one locally accented voice who bellowed out, "This is Joisey, you dummy." The corrected Austin simply looked on, embarrassed.

Q. *I've read that Maria Burton is in New York now working as a model. Is that something her mother, Elizabeth Taylor, arranged for her? Lisa T., Elkridge, Md.*

A. If so, Maria spends a good deal of time denying it. The way she explains it, mother Elizabeth offered her apartment and staff in New York when Maria came over from London, but that's about it. Father Richard, in fact, had other ideas for her — she went to secretarial school in England so she could support herself. And while in school, she took a variety of non-glamorous jobs — folding scarves in a Woolworth's-type store, dishwashing in a restaurant, working as a hotel chambermaid — to buy her family Christmas presents (lucky, her mother didn't need another diamond...) because she didn't get a star-sized allowance. And she wasn't too pleased about it: "I grumbled for a couple of years," she says, "but they (her parents) wanted us to be independent." As for her modeling career, that was due more to Gae Exton, Chris Reeve's girlfriend, than to Mom. Gae is a consultant to a top model agency and signed Maria on.





Q. *Every interview I see with Timothy Hutton portrays him as the sweetest thing going. Is he really as nice as they say? J. Linden, Greenville, Ala.*

A. There's a difference of opinion on that. Someone who worked with Hutton on "Ordinary People" found him a bit different after his latest film "Taps." "He was such a nice boy then, so unspoiled, so cooperative," she says. "But now it seems he's gotten quite an attitude. It's hard to believe that he's the same person." Attitude or not, Hutton's star is still rising. "Taps" was just about the only Christmas-release film to do big box office business, primarily because of his big following among the younger set.

Q. *Why are there all these movies about homosexuals out now? S. Crater, Greenville, Ala.*

A. Hollywood studios have a tendency, when someone "discovers" a hot, new trend, to rush out films to capitalize on it. In this case, the newest films on gays are "Personal Best" and "Making Love" but the two are around for different reasons. According to the author of "Making Love," Barry Sandler, the story is roughly based on his own experiences, and he found 20th Century Fox willing to take it on. In the case of "Personal Best," the homosexual angle was deliberate. They needed it, according to director-writer Robert Towne, to punch up the story. "All that homosexual love does in film is allow us to be a little more dramatic," he says. "It gives us a taboo that we badly need for the sake of drama. If everything is permitted, where's the sense of danger?" He also points out that there's a built-in audience. "I've seen estimates that 10-15 percent of the population in America is homosexual," he says. "So we're talking about 35 to 40 million people. That's maybe $100 million at the box office, $70 million in rentals." That may explain why other gay-themed movies are coming up such as "Partners" with Ryan O'Neal and John Hurt, and "Deathtrap," a mystery with a definite link between Michael Caine and Christopher Reeve. But not everyone accepts the trend so easily: William Hurt, Michael Douglas, Harrison Ford, Tom Berenger, and Peter Strauss reportedly all turned the roles in "Making Love" down.

Anything you'd like to know about prominent personalities? Write: "Between the Lines," Terre Haute Tribune-Star, 721 Wabash Ave., Terre Haute, Ind., 47808. We regret we cannot answer any letters individually.

T s APR 1 0 1983

Historically speaking

Wilderness neighbors worked together

By DOROTHY J. CLARK

Early settlers of the Wabash Valley were described as "hardy" pioneers with good reason. They had to be hardy to survive the rough life they chose to lead in the wilderness before 1815.

When the pioneer families came into southern Indiana and Illinois, they needed to build shelters as quickly as possible. These "half-faced" camps were made by setting two large poles with forked tops into the ground a dozen or more feet from a fallen tree. Then more poles were laid across from the cross-pole down to the fallen tree to make a slanting roof. Over these poles a thick layer of brush was thrown.

The two sides were built up of small logs placed one on top of another. The front was left open, and usually faced the south. Here a fire was built and kept burning day and night for heat, cooking, and to ward off wild animals. About all the protection this shelter provided was from the rain during the summer months.

After providing this rude shelter for the family, the father and his sons would begin clearing some land to plant corn. They chopped down the straight trees with their axes and trimmed off the branches.

The trunks of the trees were cut into logs about 20 feet long. Much of the green wood was piled up and burned, maybe as much as five acres at a time. Such a waste this was, but to the pioneer trying to put a field into cultivation, the virgin timber was just so much hard work!

In addition to his own work, the pioneer was also going to about 20 log-rollings and cabin-raisings in nearby settlements. It was not uncommon for a man to walk five or 10 miles before daybreak to one of the settlements to assist in a log-rolling. It was a time when men depended on their neighbors, for there was no money to hire help and no help available if there had been money.

The clearings were heavy work, as were the building of log cabins and barns, but the men were ready to lend a hand. Not to be invited was taken as an insult.

At a very early morning hour perhaps 20, 30 or even 40 men assembled in the clearing from miles around, each with wellshaven spikes on their shoulders. Men of all ages were there, and usually a few lads to bring the water and the jug, for the latter was as indispensable as the spike.

To have thought of raising a house or rolling a field of logs without whiskey would have been simply ridiculous. Men were accustomed to it, and all classes, including church members and preachers, took their dram and went home sober.

The morning was usually spent by all the hands working in companies or in groups together. After the noon dinner had been served, the men would enjoy the usual rest period of one hour while the youths would try their skill at jumping and wrestling, the universal sports of the day.

Then all the hands assembled at the clearing, and two men were selected by the crowd to divide the men and two more to divide the grounds for the evening's race.

The captains usually doffed their hats and donned red cotton handkerchiefs. After a dram had been taken all around, the work began in earnest.

When the work was done, the clearing laid up in strips of land to be worked more thoroughly, everyone stopped for a little rest and a drink. At a shout from the captains, all hands were ready to exert muscle again.

But the real excitement of the contest culminated in the piling of the last heaps of logs. Usually three or four trees or logs of great length and weight were selected for the last pile, where all the hands met together for a mutual test of strength.

After the usual rest and drink, each captain called his men and they paired off for the lift, each captain and his men lifting together and taking turns. When the word "ready" passed along the lines, and the quick shouts of the captains were given, every muscle was strained to its utmost, and "many a spike was in the heap did the excitement cease."

Then after supper, the usual shake of the hand and each man started for his home, many not reaching it until midnight.

How did the good women with their scanty stock of cooking utensils prepare meals for so many without the aid of stoves? Of the time from 1812 to 1815, the bill of fare didn't include sweet cakes, pies, tarts, and jellies. If flour could be had, fruits were wanting, and sugar and molasses were not available.

Tea and coffee were entirely off the menu, and milk or water filled their place. Lucky was the pioneer with a cow for fresh milk, butter, cottage cheese and buttermilk.

Relished by the hungry men were the well-baked or roasted saddle of venison, brown and good, the more delicate turkey, plump and fat, well-stewed with potatoes, and the rich gravy thickened with corn meal.

Also enjoyed were the large plates of dried pumpkins, sweet and juicy, along with large loaves of corn bread prepared the previous day. An oily slice of bear's meat, smoked as bacon, was served when available and relished more than the daintiest food.

Men, women and children grew strong and healthy with this diet if they survived the Indian attacks, fevers and agues, and other hazards of the wilderness.

BETWEEN THE LINES

THE STORY BEHIND THE STORIES YOU READ ABOUT CELEBRITIES

By Josie

Q. *Since Teddy Pendergrass's accident, nothing has been said about his condition, just that he's permanently paralyzed. First, is that, sadly, true? And, second, is there any hope that he'll resume his singing career? Denise M. Carper, Sacramento, Calif.*

A. Good news — by the time you read this, the word should be coming out that Teddy plans to resume his recording career and, eventually, his concert career. "Starting with day three of the accident, I knew he'd come back," says a close associate.

"His spirits are good and his recovery has been fantastic. He's still confined to a wheelchair, of course — nerves grow back very, very slowly — but his arms, shoulders and upper chest are very strong and rehabilitation is continuing. The doctors can't promise anything, but he is getting better all the time and he never gives up. His faith has never wavered. And, he's never stopped singing."

Since the car accident last March, he's declined comment on the situation because until now, any statement would have been premature, but a hint that things were getting better surfaced early this year when Teddy made a surprise appearance at the dedication of Philadelphia's African Heritage Museum, to, naturally, a thunderous ovation.

He didn't sing, however, and his fans are in for something of a surprise, a pleasant one, when his new album does appear. "His voice has changed, from all this," says another close aide. "It has mellowed tremendously. He sounds fantastic."

Irving Berlin

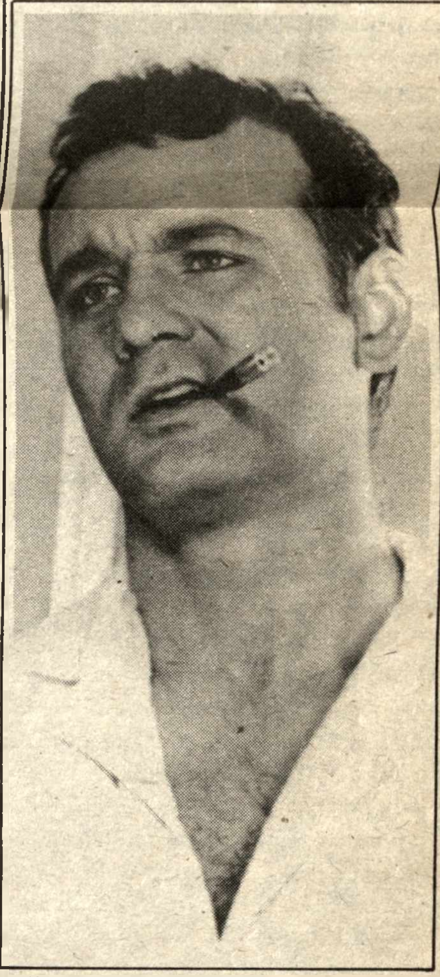
Q. *Please tell me what Irving Berlin is doing now. A senior citizen, Terre Haute, Ind.*

A. Keeping a tally on the royalties that keep rolling in, no doubt. The composer of "White Christmas" and numerous other classics keeps a New York office fully staffed, and he calls in several times a week to find out what's going on.

Otherwise, he leads a very quiet life with no plans to do anything new.

"The man turns 95 on May 11," his longtime assistant explains. "Would you want to do anything if you were 95?" Still, she reports that even though he's keeping his physical activities to a limit, he is feeling well and sounding very alert.

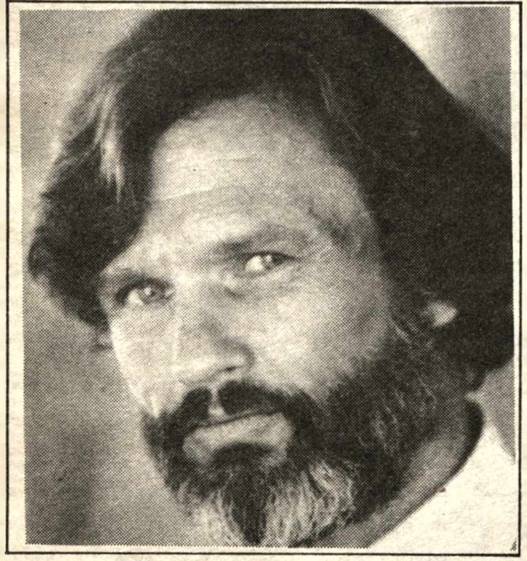
BEST NON-TYPECASTING OF THE WEEK: Bill Murray, known mostly for his "nerds," is going straight, cinematically: He's reportedly set to star in a TV remake of W. Somerset Maugham's "The Razor's Edge" as the World War I flyer who goes off to Paris and India in search of personal peace (Tyrone Power played the role in the 1946 movie.)



Bill Murray

BEST NON-CASTING OF THE WEEK, PERIOD: Meshulam Riklis, the man who gave us Pia Zadora, is in the process of putting together a film, a comedy to shoot in New York. Big surprise is Pia isn't it it — at least not now. How long she'll let him keep that position is anybody's guess.

Anything you'd like to know about prominent personalities? Write: Josie, SUNDAY WOMAN magazine, 235 E. 45th Street, New York, N.Y. 10017. Sorry, we can't answer any letters individually.



Kris Kristofferson

Q. *I've been a big fan of Kris Kristofferson's for years. When is his birthday, will he start touring again and does he have a new love in his life? Addie Cassidy, Stockdale, Tx.*

A. His birthday is June 2, he will start touring again this summer (he usually goes on the road twice a year), but chances are he won't make it to Texas. "We just left Texas," according to Vern White, Kris' right-hand man.

As for romance, Kris was very low-key about it until the event, meaning he didn't let anyone know, but he recently married Lisa Meyers, a law-school graduate, whom he'd been seeing the last year and a half.

The wedding was in Malibu, private with just family and close friends attending, and heartfelt — it was his third marriage, her second, and both are very committed to this one.

"They really seem right for other," explains White. But don't expect to read too much about it. "Kris really wants to keep this marriage out of the public eye," he says. "He learned with the last one (his marriage to Rita Coolidge) that it's hard enough to keep a relationship going without everything else getting in the way."

T s JAN 8 1984

Clark, Dorothy J.

~~Mills (Ind.)~~

Pioneer life centered around grist mills

By Dorothy J. Clark

Historically speaking

In pioneer Indiana, towns grew up around a grist mill. No matter what the economy might have been, the grist mill was a necessity. Farmers traveled from miles around to have their grain ground at the mill. Along with the crossroads, the tavern, the ford or bridge, the mill became the rallying point for a widely scattered population.

There were many towns with "mill" in their names, or the surname of the miller. Major Abraham Markle, early settler and one of the town proprietors of Terre Haute, is still remembered for his mill on Otter Creek in northern Vigo County.

A successful miller in northern New York and Canada, he selected his mill site east of Fort Harrison. In that day, water mills used either undershot or overshot wheels. Near a vigorously flowing stream, a dam was constructed and the water's flow was channeled through a wooden millrace, rushing against the wheel at either the top or the bottom and back down the flume.

Markle's Mill was constructed of stone for added strength. As the mill prospered, a saw mill was added, along with a blacksmith shop, distillery and general store.

The blacksmith was a one man factory in his own right, as well as a repairer of a wide variety of pioneer implements. He made nails and horseshoes for a starter, but he also fashioned chains, tires, reaphooks, bullet molds, yoke rings, axles, animal traps, files, shears, locks, keys, adzes, plowshares, hackle teeth, bits, saws, and the metal parts of a variety of implements for home and farming such as spinning wheels, looms and flails.

Expert smiths made axes and guns. If they added equipment, theycould make stoves, skillets, pots and pans. The smith imported soft bar iron or cast steel from Pittsburgh or Europe. Local iron and coal deposits would supply nearby smiths in later years, but early supplies had to come from Ohio's abundant deposits.

As the farmer's acreage in corn increased, he found it was desirable and profitable to trade bushels of corn for jugs of whiskey, so the still was in operation at Markle's Mill, and the old account books show the whiskey transactions.

Since Markle was one of the Terre Haute founders, he had no interest in encouraging a town to grow up around his mill site. He urged settlers to buy lots and settle in the growing little town located on the river bank southwest of the mill.

Markle's Mill was a stop on the stage coach route to the north, and served as a meeting place for the home guard's regular drill practices on muster day.

The general store was the social center where loungers, gossipers, mail readers and political speakers gathered. Every male customer was invited to the back room where the ever-present barrel of whiskey along with the pitcher of water, maple sugar, and a tumbler of ginger in cold weather, was offered as hospitality and a sort of grease to the wheels of commerce.

A long counter of boards sawed at the mill stretched the length of the store room. There were displays of sale goods — bolts of calico, pins and needles, tobacco, tea, coffee and a myriad of items the pioneers could not produce on their little farms. Markle's Mill did a brisk business in mourning garments and winding sheets in its earliest days before undertakers.

The odor of the early little general stores was difficult to describe. Unwashed pioneer bodies, along with the smell of drying herbs, open barrels and crates of every kind of merchandise, the hides brought in for barter giving off an aroma never to be forgotten, the smell of new cloth, and the sharp tang of the rat-trap cheese round, the molasses, etc., all these made up the special smell of a country store, and each was different and changed with the season and the newest merchandise to be opened.

Major Markle died in 1826 at the early age of 56 years, so he did not live long enough to see the growth of Terre Haute and the slow demise of his mill. The mill was destroyed by fire in 1938, and only the foundation stones and dam remain.

According to John Weber of rural Brazil, there were at least two other water mills on Otter Creek. One was located in Clay County a mile north of Cloverland on the south branch of Otter Creek, (then known as McBride's Creek). This saw mill was built and operated by William McBride from 1834 to 1850. The dam washed out and steam mills came in about that time, so it was never rebuilt.

Another water mill on Otter Creek was the first saw mill in Posey Township, Clay County, built by John Huffman soon after his arrival in 1828. It stood near the northern boundary of Cloverland.

This mill did a very brisk business furnishing lumber for most of the early construction at Cloverland and Williamstown. Weber recalled this saw mill was located east of the Otter Creek Church, down the hill to where the road turns north across the creek and east of the bridge upstream. The mill was rebuilt in 1839 by Wallace and Brooks and became steam powered.

Weber's great-grandfather, Oliver H. Smith, came to Cloverland with two brothers; two brothers-in-law, William and John McBride; John Brown; and a Mr. Davis in 1832. He helped organize Cloverland and Posey Township, Clay County, Ind.

social events

T-S JUN 10 1984

Clark, Dorothy + ~~Pioneer Life (Ind)~~

Hoosier pioneers welcomed

Historically speaking

Clark is Vigo County's official historian and formerly worked for The Terre Haute Tribune.

By Dorothy Clark
Special to The Tribune-Star

From the observations of a sharp-eyed parson written down in the 1850s, we can learn how our Hoosier ancestors lived their daily lives, how they dressed, and what they ate.

If the reader can imagine a pioneer wedding without a store, tailor or dressmaker within a hundred miles, they would see the men dressed in leather breeches, leggings, linsey hunting shirts, shoepack and moccasins, all homemade.

The women dressed in linsey petticoats and linsey or linen bedgowns, coarse shoes, stockings, a handkerchief around their necks and buckskin gloves, if any. If there were any buckles, rings, buttons or ruffles, they were carefully treasured family pieces handed down from parents or grandparents.

The horses were fitted with old saddles, or bridles or halters, and pack-saddles, with a bag or blanket thrown over them. Rope or string sometimes replaced the leather girth. Saddlers and blacksmiths came later to the early settlements.

Necessity was the mother of invention in those days, and any excuse for a social event was welcome, whether it was a wedding, a house raising, a barn raising or even a funeral. The life was hard, so the wedding was the best chance to have a day off from work.

The men continually exposed themselves alone to danger. They fought the Indians, cleared the land, built the log cabin or fort, and hunted game for food and clothing. They plowed, planted and gathered in the corn, grinding it into meal with a hand-mill, or taking it to the nearest grist mill, a dangerous journey for most.

The men constructed the rude furniture for the log cabin. With the few tools available, they made tables, benches, stools, shelves, and beds built in the corner of the cabin with posts sunk in the dirt floor.

The women did all the household chores, milked the cows, cooked the food, prepared the flax and wool, spun, wove, and made the garments of linen and linsey. Deerskins were sewn into clothing, but the buffalo and bear skins were used as bed coverings and on the floor. The children helped with corn grinding or pounding it into hominy in the mortar. The whole family worked from can't see to can't see just to keep even.

The pioneers enjoyed the richest milk, the finest butter and the best meat of all kinds. They shared this bounty with all strangers seeking their hospitality. They used homemade wooden platters, bowls, cups and spoons, and shared a knife or two. A tin cup was an article of delicate luxury, almost as rare as an iron fork. Guords were commonly used as cups and dippers. Pewter was rare, but all families prized any worn pieces they might have brought with them to the Indiana wilderness.

The man's hunting shirt was a kind of loose frock, reaching half way down to the knees, with large sleeves slit up the front, and wide enough to lap over a foot or more when belted. The cape was large, sometimes handsomely fringed with a raveled piece of cloth of a contrasting color.

The bosom of this garment served as a wallet to hold necessaries for the hunter. Here he kept a chunk of bread or johnny cake, jerky, tow for wiping the barrel of his rifle, etc. The belt which was always tied behind served several purposes. In cold weather it held mittens and sometimes the bullet-bag. The tomahawk hung from the right side, and the scalping knife in its leather sheath hung on the left.

The hunting shirt was generally made of linsey, sometimes of coarse linen, but frequently of dressed deerskins which were very cold and uncomfortable in wet weather.

The pioneers found the moccasins were much better than shoes for wilderness hunting. Made from a single piece of dressed deerskin, they had a gathering seam along the top of the foot, with another from the bottom of the heel, without gathers, as high as the ankle or higher. Flaps were left on each side to reach up the legs. Held by leather thongs, no dust, gravel or snow could get inside the moccasin.

An instrument called a moccasin awl was made from the backspring of an old clasp knife. This awl, with its buck-horn handle, was hung on every shot pouch strap, together with a roll of buckskin for mending moccasins. Nearly every evening they needed minor repairs and were sewn together and patched with deerskin thongs, or whangs as they were commonly called.

In cold weather the moccasins were stuffed with deer hair or dry leaves to keep the feet warmer. In wet weather, the moccasins gave little protection because of the spongy texture of the leather, and it was like going barefoot.

This was probably the reason so many pioneers suffered with rheumatism in their legs and feet. They always slept with their feet towards the campfire to prevent the problem which helped many of them from becoming cripples at an early age.

Until trading posts or the first little store appeared in the pioneer settlements where the early Hoosiers could barter for needed items, they made do with what they could provide for themselves or did without luxuries or even the necessities of life.

There was some paper money, but little gold or silver. The price of a beaver hat was $500 at one time. Hats were made of native fur or sometimes of buffalo wool and wild nettle bark pounded into a type of felt.

T§ APR 7 1985

Frontier women ruled the roost

Clark Dorothy ~~+ Pioneer Life (Ind) SPC File~~

Historically speaking

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By Dorothy Clark
Special to The Tribune-Star

It was Otter Woman, a character / in Jean M. Auel's book, "The Clan of the Cave Bear," who observed that "white women could not make peace inside their lodges. Day after day they fought dust and dirt. They made war on everything — clothes, pots, floors; fighting with lye soap, scouring ashes, straw brooms and feather dusters."

Otter Woman felt sorry for those white squaws who did not realize that dust and dirt were "just a part of life to be endured like a bad cold, hunger, or mosquitoes."

The pioneer wife was subservient to her husband, eating last, carrying the bundles, getting up first in the morning to lay the fire, milking the cows, doing the gardening. Maybe her long-suffering husband would be more helpful when she was pregnant and nursing another baby (and when wasn't she?), but we're speaking of the average pioneer household now.

However, she had the respect due to one who pulled her own weight, and she had authority within her own considerable sphere. At once slavey and paragon mother, she displayed a calm, earned sense of self-reliance and sometimes a venomous tongue. She ruled the roost with an iron hand, but she deferred to her husband, making him believe he was the head of the household.

Spinsters and widows also came west. Characteristically the unwed ladies taught school or helped their overburdened relatives with housework and child tending for their room and board. The widow took over a claim and farmed it or lived in town, supporting her family as the village dressmaker, boarding house keeper or with a bakery.

Out in the backwoods, life was hard in many ways for the pioneer woman. Months might go by without seeing another woman's face, or any other person other than her own family. It was lonely in pioneer Hoosierland, but she seldom had time on her hands to sit down and brood about it.

If she was lucky and handy at midwifery she might be called out to assist in the birthing of a baby at a neighbor's cabin. This was the situation when an early settler was left alone in charge of his cabin and small infant in 1818.

He put the baby in its cradle and set it out in the sunshine before the cabin door. Keeping an eye and an ear on the baby, the young father was back of the house shucking corn at the pole corncrib when he heard the cry of a panther.

The front and back doors were opposite each other, so as he looked up he saw the big cat creeping up the path with its green eyes on the baby in the cradle. Papa reached for his trusty Kentucky long rifle, never far from the pioneer's hand in those days, and dropped the animal dead with one well-placed shot. The baby lived to cry about it, of course, and the story was told before the fireplace to any and all who would listen.

A 12-year-old girl who lived to be 85, never forgot the time she went into the woods to bring home the cows. Two hound pups had trailed along with her, and they treed two bear cubs in some small trees.

While admiring the tiny cubs and wishing she could take them home with her as pets, she turned and saw the mother bear standing on her hind feet ready to spring on her.

Throwing off her apron and bonnet and kicking off her shoes as she ran, the little girl outran the bear, as the bear stopped to tear up the discarded clothing. After her narrow escape she lost all desire for bear cubs as pets.

Women dressed to suit their work. The frock and habit were the chief outer garments, the shirt and body in both being attached to each other, making one garment. Often a shirt or petticoat was worn over some sort of dress made much like a modern nightgown.

In winter a waist or jacket was added to the skirt. The fastenings were hooks and eyes or ordinary brass pins for the habit, and buttons for the frocks which fastened at the back. Like the men, the women went barefooted in summer and wore moccasins or shoe-packs in winter.

They had flannel shawls of various colors and often with a fringe sewed all around. In summer they wore a simple sun bonnet, in winter a thick quilted hood. Elderly women always wore caps, night and day. For handkerchiefs they had small, homemade squares of white cotton cloth of their own spinning and weaving. Their gloves were made from the best squirrel skins, which were as soft as the best kid and lasted a long time. Knitted mittens were made for all the family.

By 1820 a change in dress began to take place, and by 1830 the pioneer costumes were disappearing, especially in the towns. The old linsey-woolsey frocks gave way to calico or even silk: feet wore shoes; and on their heads women might wear straw hats, even leghorns.

Beautiful fur coats were worn by the pioneer women because pelts were plentiful and cheap, one advantage she had over modern women.

Clark, Dorothy

Work, play became social events for pioneers

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Historically speaking

Clark retired as The Tribune-Star women's editor in 1980. She has written a local history column for 30 years. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

Early settlers spent their time clearing land, rolling logs, burning brush, building log cabins, blazing paths from one neighbor's cabin to another, and from one settlement to another. It was easy to get lost in the dense forests.

They made and used hand-mills and hominy mortars; hunted deer, otter and raccoons and turkeys; caught fish; dug ginseng; hunted bees; and lived off the fat of the land.

A pioneer told how 900 pounds of fish — mostly pike, salmon, bass and perch — were caught one night in a fish trap. Some of the largest measured 2 to 4 feet in length and weighed 12 to 25 pounds.

They were carried by skiff loads and thrown alive into a spring-fed mill pond so they could enjoy fresh fish the year round. The Wabash River was a wonderful supplier of food in those days, something the Indians already knew.

Dressed in brown pantaloons and blue linsey hunting shirt covered with a black woolen "wamus" fastened with a leather belt, the first Hoosiers thought nothing of going six to eight miles or more to help roll logs or raise a log cabin for a new neighbor. They averaged 10 to 30 miles to the nearest mill to wait three or four days and nights for their grist.

It was a grand sight, according to the pioneers, to see log heaps and brush piles burning in a clearing of 10 to 15 acres. The later political torchlight processions, or a midnight march of the Sons of Malta, with their Grand Isacusus in the center carrying the Grand Jewel of the Order, could not compare with the blazing bonfires of land clearing.

For social occasions the early settlers had meetings, singing schools, sugar boilings, weddings, good hoe downs on puncheon floors, and the men enjoyed hunting wild hogs.

When sheep-shearing time came around, the log cabin children helped wash the wool by tramping it in tubs. Then the women of the neighborhood brought their scissors and came to a "wool picking."

Women and children carefully picked over the wool, loosened the dirt and clipped the burrs from it with as little waste as possible. The wool became white as snow and soft as down as it was combed and carded before being put on the spindle and spun into yarn on the spinning wheel.

A dye was made from walnut bark or hulls of white walnut or butternut. This colored the wool a beautiful chestnut brown. Using wool yarn and flax thread, a durable cloth of linsey-woolsey was woven on the loom.

Dresses were made by hand from precious patterns and pewter buttons were used over and over. Some buttons were made of ground shells, cut round and covered with cloth. Woolen blankets and coverlets were woven for bed covers.

Summer clothing of tow-linen was made from flax fibers treated and woven into cloth on the loom. It was scratchy and itchy when new, but frequent washing with lye soap made it softer.

When pioneer children were not doing daily chores and seasonal tasks, they played games in precious free time. Little girls played King William, Blackman, Hide-and-Seek and Keep House. Small boys played marbles, made willow or paw-paw whistles, and spun wooden tops. Older boys played ball.

The ancient game of Jackstraws was played by pioneers whose ancestors had emigrated from foreign countries. Played by two or more, each was armed with a hook made from a pin bent at right angle and stuck into a wooden handle.

The straws were made of pins, light and limber, about 3½ inches long and numbered according to shape. A plain straw was numbered one; when slightly crooked at the end, 10; with a spade-shaped end, 20; dart-shaped, 50; and so on, some being worth 100, or even 1,000.

Played on a table, chair or school bench, the Jackstraws were held a few inches above the table and dropped in a confused mass. The object was to draw the high number straws from the tangled heap without disturbing the others. The one who succeeded in drawing out the highest numbered straw was the winner.

The ancient game of Jackstones also was a favorite with pioneer children. Originally it was played with the smallest bones of a sheep's leg, or with pebbles. Later it was played with small marbles or small bits of iron often cast for the purpose. Today the game is called Jacks and played with a small rubber ball. This writer preferred a golf ball.

Pioneers traveled to new lives

Ts APR 26 1987

Clark, Dorothy

Historically speaking

Clark retired as The Tribune-Star women's editor in 1980. She has written a local history column for 30 years. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

Preparing for a journey, the early traveler tallowed-up his shoes or boots until they shone. He protected his legs by wrapping green baize leggings around them from shoe tops to knees. He donned his surtout or cloak, or made it into a roll to be strapped tightly behind the saddle, and, if the weather demanded, substituted a coonskin cap for his customary plug hat.

He also carried bulging leather saddlebags which correspond to the luggage of modern travelers. This double pouch lay across the saddle and held everything from a change of clothes to pillboxes, bottles of whiskey or tansy bitters to ward off the ague, and even an extra set of horse shoes. Shaving gear included a mirror, hog-bristle brush, straight razors, a cake of sassafras soap and a shaving mug.

Many early settlers avoided public houses and relied on Hoosier hospitality. They stayed overnight with a family, no matter how distantly related, with members of their church, or anyone known to have a spare bed. Such folks could ride to the farthest corner of the state and back again with less expense than they had when staying home.

Lawyers, business men and the more prosperous farmers stopped off at the inns or taverns when they traveled. First, the traveler was made welcome to a seat beside the blazing fireplace. A boy stripped off his leggings, took his great coat and hat and carried them out to be dried.

His shoes were removed and taken off to be brushed and blacked up. A pair of "Pomps" or slippers replaced his wet shoes. Every busy tavern had a closet full of this cheap, convenient footwear. After a glass of something warm to "take off the chill," the traveler was ready for his supper and a warm bed for the night.

The wilds of Edwards County, Ill., south of Vincennes on the Wabash River, was first discovered by three white men, the Daston brothers, as early as 1800. These hunters and trappers built log cabins, lived there a while, then moved on.

The first families arrived to make permanent settlement in 1815. They came from the deep South, North and South Carolina, via Tennessee and Kentucky.

By 1817 a new wave of emigrants arrived in what is now Edwards County. Two well-to-do Englishmen, Morris Birbeck and George Flowers, came over in 1816 and spent a year looking over the land and its prospect. Early in March 1818, the ship "Achilles" sailed from Bristol with the party of emigrants destined for the Illinois wilds. Mostly men, they were chiefly farmers and mechanics from Surrey, with London merchants and tradesmen. The ship landed in Philadelphia early in June 1818.

These English people made their way to Edwards County overland, some in wagons, others on horseback over the mountains to Pittsburgh, then down the Ohio River in flatboats to Shawneetown, and from there on foot, in wagons or on horseback, to Birbeck's cabin on the prairie.

A square of rough log houses had been built, each cabin with two doors, each containing a small window. This hamlet was called "The Barracks" and was open to all newcomers. Here all of the ship's company were accommodated.

They lived as best they could, some without money, and, for a time, without jobs, without vegetables, eating corn bread and salt pork; some not even able to have whiskey, their sole luxury and consolation. Some laughed and joked, some moped and sulked, with some cursed fate, but everything worked out in time. Cabins were built and were purchased or rented. An ox-mill was built to grind corn and the blacksmith shop formed the nucleus of the colony.

In April 1819, another shipload came from England bringing cows, hogs, sheep and over 60 people divided into groups for the long and tedious journey to Illinois.

They filled "The Barracks" until more homes could be built. The well was a quarter of a mile away. A fire was kindled in the hole where the hearth was to be. Using their iron tea kettle to make their English beverage, they spread out on the floor cheese and ship's crackers. All drank in turn from one or two tin cups while sitting on the floor for their first meal in their new home.

Most of these earliest settlers prospered in Edwards County. Some became prominent in local and state government, some became wealthy, some did not. More emigrants followed their friends and relatives over the years to the English settlement.

William Harris who came from England in 1819 was famous for his ox team. His strong, large, well-covered wagon could be chartered for long trips and was quite comfortable when fitted up with bedding and food. No hill was too steep, no bog too deep for his strong ox team in the rough country.

One thing for sure, all pioneers did a lot of traveling by some method or other before achieving their final resting places. The urge to move on caused a lot of traveling by every method available as these pioneers moved oh so slowly across the continent. The traveling was one thing they all had in common.

Settlers found crafty ways to pass time, keep busy

JAN 3 1 1984 √Clark, Dorothy + "[illegible]"

Historically speaking

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What did our ancestors do in their spare time? They believed the devil found work for idle hands, so they kept busy using skills in crafts and hobbies.

Many of the elegant and useful skills of our great-grandfathers and great-grandmothers now are lost arts. However, some of them are being revived by today's handicrafters.

A search through old encyclopedia and the yellowing pages of "Petersen's Magazine," "The Ladies Wreath," and "Godey's Lady's Book" will tell about these early Victorian pastimes. The public library has books on the subject.

Antique collectors are avidly buying up fine old "shadows" or silhouettes made in America from 1775 to 1845. This ancient craft didn't become popular until the beginning of the 18th century.

The silhouette was first regarded as a cheap substitute for an oil portrait. Professional silhouettists traveled from town to town and from farm to farm recording whole families in this art medium for only a few pennies each.

The daguerreotype was introduced about 1845. This invention emptied the studios of the shadowmakers forever. The itinerant silhouettists came in from the road.

Many Victorian ladies whiled away their winter evenings during the early 1870s learning the new craze for making transparencies. This ornamental glass craft, first introduced in France, was called "diaphanie." French kits were sold in stationery stores but were very expensive, so an American process was developed.

Transparencies involved carefully arranged flowers, ferns, leaves, etc. pressed between two panes of glass. In the 1870s, these were intended either for wall hangings or window ornaments.

Our Victorian grandmothers were patient and ingenious. They perfected a technique for transferring steel engravings to either ground or clear glass as early as the 1840s.

Tinselwork was popular during the Civil War and early 1870s. Flowers, birds or other designs were first cut out of paper and pasted on clear glass. The glass then was coated with dull or glossy paint and the paper was removed, leaving a clear opening in the glass.

These openings were filled with bright-colored paint backed with wrinkled tinsel or foil which reflected light through the transparent colors of the design.

Middle-class Victorian ladies developed India painting as a substitute for the expensive ivory-in-ebony inlay work that only the wealthy could afford. This technique of painting actually was the reverse of stenciling, and was used for decorating small wooden boxes, chess boxes, borders of chessboards, edges of wall shelves, wall plaques and even fire screens.

The stereoscope was one of the optical wonders of the world in 1870 when great-grandpa was a boy. Excitement ran high when a new set of stereoscopic views of the Holy Land or Niagara Falls was brought home.

The making of modern-day stereoscope view cards has become a popular hobby, but an expensive one. Special cameras and equipment are necessary.

The craft of spatterwork was taken up in this country during Abraham Lincoln's presidency and did not die out until the late 1880s. The process was simple and the results were gratifying for this widely popular hobby. Auctions of Victorian homesteads usually offer one or more examples of this work done by the light of coal-oil lamps.

Spatterwork was done by filling

the spaces between the teeth of a comb with ink and then running fingers over the teeth to spray the ink on the work. A toothbrush with nylon bristles was found to be much better for later crafters.

Berlin woolwork struck America in the 1840s. It also was called "tapenstry needlework." Steel engravings were mounted on felt and worked in colored yarns. Later, printed, colored designs on graph paper were mounted on canvas and the hoop-skirted ladies cross stitched according to the pattern.

By 1845 American devotees of Berlin woolwork had an estimated 15,000 patterns from which to choose. Small girls dropped their samplers and learned their stitches on store-bought Berlin patterns. Moths eat wool, so few well-preserved specimens of this work have survived.

During the 1860s, an American mechanical genius developed a machine capable of perforating cardboard with small round holes just large enough for yarn and small enough for a silk thread. These cards came in all sizes, both printed and plain.

One of the most popular forms of the new craft was the biblical quotation — "Remember Me" — with a cross. All middle-class young ladies of the 1870s tried their hands at stitching mottoes in perforated cardboard.

While Andrew Jackson was president, stenciling on articles of furniture and tinware became popular. This old craft has been revived during the past 40 years.

Victorian gentlemen had fewer craft hobbies than the ladies. However, during the late 1850s thousands of men took off to the woodsheds and began to saw up walnut at a great rate when fret and scroll saws appeared on the market. For 20 years they produced fancy picture frames, wall pockets, newspaper racks, what-nots, and bracket shelves.

During the 1860s the hobby became so popular that the lumber yards stocked specially cut walnut boards ¼ to ⅛ of an inch thick. Now their work is sought after by antique collectors.

Clark, Dorothy

T s MAY 8 198

Pioneer women faced sorrows

Historically speaking

By DOROTHY J. CLARK

Nothing in history equals the heroic sacrifices of the midwest pioneer women. In the start to the new country, the young wives felt the keenest sorrow in bidding farewell to the old home.

In the camps along the way, they made the fires, cooked the food, cared for the children, and when they were asleep, mended their clothes and made their cloth or buckskin shoes by the light of the camp fire.

The women learned to mold bullets, make fires without matches, shoot, ride bareback, care for the stock, to hunt out certain roots and herbs to doctor the sick, to plant, cultivate, card, spin, weave and make the family clothing.

From childhood, the women had been drilled to think and believe that they were nothing, a mere charge and weight upon "their men," around whom the world turned. The pioneer woman's work and role in life were hard indeed.

In the old records and history books of pioneer Indiana and Illinois, the men were written up in great detail. Their success at farming or other business was cited, but the "little woman's" part in helping acquire all that acreage and money in the bank was taken for granted. His war record was proudly stated, but the woman's work of struggling to "keep the home fires burning" and rear the children while father was away fighting was never mentioned.

Only rarely is a diary found that tells a pioneer woman's true thoughts and feelings. Fortunately for later generations, the diary of Sophia Ramsdell Fuller, born 1795 in Hartford, Conn., and married 1815 to Benjamin C. Fuller, was preserved. She formed the habit as a young girl of jotting down what she saw, heard or thought. Historians only regret that she did not keep a diary of her entire life.

In the fall of 1820, the Fullers and their four-year-old daughter traveled from Hartford to Wheeling in their own conveyance, and from there to Evansville on a flatboat, taking with them their horses, wagons and goods. They crossed over to Mount Carmel, Ill., where they remained until February, 1821.

Chauncey Rose, their old friend and former neighbor, now a miller and store proprietor, invited them to Roseville, Parke County, Ind., where they bought a farm. In 1847 they came to Terre Haute and built a home on the corner of Seventh and Mulberry streets. Later they purchased 30 acres on the Bloomington Road (now Poplar Street) and built a permanent home at what is now the southeast corner of 16th and Poplar streets.

Here Mr. Fuller died in 1858, leaving a large estate divided equally between his wife and daughter, then a Mrs. Burt. Mrs. Fuller continued to live there until her death in 1880 at the age of 85 years.

According to her diary begun in 1819, "Husband sells stock in trade, closes business and returns delighted with the (to him) new world, the love of adventure increasing every day of his journey, I think, but poor me would rather stay."

"1820 — This is an eventful year of our lives. We break up, sell goods and chattels, leave friends, home, all, to seek our fortune in the far West; we hardly know where, but expect to live in Cincinnati. Our purse contains $1,300."

In traveling through New Jersey, they were both taken ill and detained five weeks. By November, they had arrived in Wheeling, and had reached Mount Carmel by late December, leaving again in February, 1821.

"We leave this wild-looking country and the people, the men mostly dressed in buckskin, for the Wabash. Stopped a few days in Vincennes, a pleasant town; stopped a short time at Honey Creek and then on to Terre Haute."

"This is a beautiful spot of earth; river's on the west side, and east so far as the eye can reach, delightful. Three frame houses and a few log cabins are all that is to be seen. Our destination is yet 15 miles ahead to the mills of Brooks, Robbins & Rose... We reached the mills, a wild romantic-looking place, situated on Raccoon Creek, Parke County. There are but a few white inhabitants... several tribes of Indians are near; many of them come to the mill every day, bringing their venison, wild turkeys, honey, etc., and the squaws their baskets to exchange for flour, etc."

"We are heartily welcomed and stop at the house of Mr. and Mrs. Brooks... March 22. Leave our friends' house only to be neighbors; they have built for us a snug log cabin with three rooms and a shelter to cook under, besides a small house in addition for our meat, flour, etc... Mr. Rose and Mr. Robbins have taken their abode with us."

"July 10. Taken sick —"

"Now it is December, 1821, and I am just able to move about the house. My husband has the ague yet occasionally and is quite as feebe as myself. Oh! I would we had never seen the Wabash; our little darling prattler is our greatest joy; she is always happy and never tired of play."

"February, 1822. Have purchased a small farm of 80 acres, with hope of adding the other 80 when it shall be in market. On 22nd moved to our farm; have a very good hewed-log house and a good log barn — 30 acres under fence."

"1824 — Buy a farm of 160 acres on Little Raccoon; have good health; have become quite happy, but work very hard."

"1827. Visit my New England home. Mother Fuller, Mr. Blinn and Cornelia returned with us and settled in Terre Haute."

These are meager extracts from the old diary, but they furnish a fine pen picture of the pioneer wife's life in the Wabash Valley.

Anyone having old family diaries, account books and journals are invited to contact this writer. They furnish the "meat" for future historical columns.

Power of Potawatomi

Indian tribe was largest and fiercest in area

FEB 19 1989

Clark, Dorothy

The Potawatomi was the largest tribe of Indians between the Great Lakes and the Ohio River, the Wabash River and the Mississippi River, according to most historians.

At the close of the Revolutionary War, many Indian tribes and confederacies inhabited the Northwest Territory. Chief among these were the Wyandots, Miamis, Shawnees, Delawares, Ottawas, Chippewas and Potawatomi. These were the seven tribes known in after years as the "western confederacy." They fought long and bitterly against the government of the United States, and were at last conquered by the arms and genius of Gen. Anthony Wayne in the year 1794.

The Ottawas, Chippewas and Potawatomi formed a loose confederacy known as the Three Fires, and this terminology was used at the treaty of Greenville.

The Miamis, the most powerful of the confederates, were subdivided into the Eel Rivers, the Weas, and the Piankeshaws. The Kickapoos were a small tribe which lived on the Sangamon, and the Vermillion on the Wabash, and they associated generally with the Potawatomi and were always allies of the English.

The Miamis were described by Gen. William Henry Harrison as the most extensive landowners in the northwest. However, about 1765 the Sacs and Foxes, the Kickapoos and Potawatomi conquered the old remnants of the Illinois tribes in the buffalo prairies and divided the country among themselves.

Historically speaking

Clark retired as The Tribune-Star women's editor in 1980. She has written a local history column for 30 years. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

The Potawatomi — advancing by sheer force of numbers rather than by conquest — finally appropriated a large part of the lands in the present state of Indiana, north of the Wabash, mingling with the Kickapoos at the south and west and advancing their camps as far down as Pine Creek.

The Miamis fought against this trespassing, and denounced the Potawatomi as squatters, "never having had any lands of their own and being mere intruders upon the prior estate of others," but the Potawatomi were not dispossessed and were afterwards parties to all treaties with the United States in land sales.

The Miamis also lost a part of their lands on the lower west side of the Wabash to the Kickapoos. Tressing eastward from Peoria, the Kickapoos established themselves on the Vermillion, where they had a village on both sides of that river at its confluence with the main stream. They were greatly attached to the Vermillion and its tributaries and Gov. Harrison found it a difficult task to reconcile them to ceding it away.

To the last, however, the Miamis remained the undisputed lords and masters of most of the territory watered by the two Miamis of the Ohio, and by the Wabash and its tributaries down to the Ohio. The great head and center of their power was at Kekionga (now Fort Wayne), always referred to by President Washington as the Miami Village.

The Potawatomi loved the remoteness and seclusion of the great prairie and many of their divisions have been known as the "prairie" tribes. They seem to have lived for the most part in separate, roving bands which divided "accordingly to the abundance or scarcity of game, or the emergencies of war."

Encouraged by the English, they joined in the terrible expeditions of the Shawnees and Miamis against the keelboats on the Ohio and against the settlements in Kentucky. They were inveterate horse thieves. Riding for long distances across plain and prairie, through forests and across rivers, they suddenly swooped down on some isolated cabin, perhaps murdering its helpless and defenseless inmates, taking away a child or young girl, killing cattle or riding away the horses and disappearing in the wilderness as suddenly as they had emerged.

There was nothing romantic about the Potawatomi. They were real savages and known to the French-Canadians as "Les Poux" or those who have lice, from which it may be inferred that they were not generally of cleanly habits.

The Kickapoo warriors of the Vermillion River were generally tall and sinewy, while the Potawatomi were shorter and thickly set, very dark and squalid. Many of the Kickapoo were lithe, even beautiful, but the Potawatomi women were inclined to greasiness and obesity.

Their men had little regard for them and polygamy was common. The warriors were always gamblers, playing heavily at their moccasin games and lacrosse.

Nothing, however, revealed their savage nature so well as their rapid decline under the influence of whiskey. They attacked the flat boats on the Ohio River more for their desire for rum than for the plunder. The greedy traders soon found out they could barter them brandy for their most valuable peltries. The Potawatomi camped around Vincennes would trade everything of value for more liquor.

In Gen. Harrison's day, he endeavored to stop this traffic. On all occasions when treaties were to be made or council fires kindled, he issued proclamations prohibiting the sale of liquor to the Indians.

The temptation of a huge profit was too strong. Carousing and orgies took place when the Indians were under the influence of "firewater." Fights and murders were frequent. At the last, whiskey destroyed the last vestige of virtue in their women and valor in their warriors.

Westward went the pioneers

Ts JUL 02 1989

Economy drove many to life on prairie

Clark, Dorothy [illegible]

Historically speaking

Clark retired as The Tribune-Star women's editor in 1980. She has written a local history column for 30 years. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

As Poor Richard says, "I never saw an oft-removed tree, Nor yet an oft-removed family, That throve so well as those that settled be."

Following the War of 1812, conditions were such that growing numbers of New Englanders decided to head west. Economic depression gripped the cities as the British dumped their surplus goods in America.

On the farms the strange summer of 1816 was known as "1800 and froze to death" or "the year without a summer." Frost withered crops in the fields, snow fell in June, and water froze in July and August. The weather brought ruin and foreboding. Superstitious people feared the worst.

"Thousands feared or felt that New England was destined henceforth to become a part of the frigid zone," wrote Samuel Griswold Goodrich under his pen name of Peter Parry.

The popular escape dream was found in a song of that day:

"Tis I can delve and plough, love,

"And you can spin and sew;

"And we'll settle on the banks

"Of the pleasant Ohio."

Whole towns and communal groups picked up stakes and headed west. This westward itch was not confined to men. Many wives followed them willingly. Others hated to exchange the familiar comforts of home for the wilderness.

The pioneer wife may have been subservient to her husband 175 years ago, eating last, carrying the bundles, and getting up first in the morning to lay the fire, milk the cows, and do the gardening.

On the other hand, the early pioneer woman had the respect due to one who pulled her own weight, and she had authority within her considerable sphere. At once slave and paragon mother, she displayed a calm, earned sense of self-reliance, and sometimes venomous tongue.

A good number of spinsters and widows also came west. The former taught school, characteristically, and the latter took over a claim and farmed it or lived in a town, supporting their brood "with the needle."

The Englishman Morris Birbank was impressed by the reciprocal kindness he observed in Wabash Valley settlements. There was, he said, "such a genuine warmth of friendly feeling . . . There is a great amount of social feeling . . . "

One old settler reminisced that "common hardships and labors begot a fellow feeling. If there was a cabin to raise, every man for miles around turned out with alacrity to hlep raise it and put on the last clapboard.

"If there was a job too heavy for one man to do, all assisted when a hunter or traveler was belated, be he stranger or acquaintance, he found a home and a welcome in any log cabin he might chance to find."

There was a chronic labor shortage on the frontier. One man could not go it alone. Men had to help one another. Even if one could afford to pay wages, which most pioneers couldn't, there was little labor for hire.

Hired hands were paid well, but the average man looked down on doing such work. He regarded it as a stopgap until he could stake himself to his own land.

It was in 1814, 175 years ago, that a band of German separatists known as Rappites or Harmonists founded Harmony, Ind. They had migrated from Pennsylvania after rousing enmity among their neighbors.

In Indiana they also aroused dark emotions, a compound of envy for their material success, resentment over their sharp business practices, and rancor against their coldness with strangers.

None of this ever resulted in violence, but the adverse sentiments against the Rappites caused George Rapp and his band to sell their prosperous, beautiful little town on the Wabash River to Robert Owen, another communalist.

Rapp claimed to have a direct command from God to move his flock back to Pennsylvania in 1824. They left their huge brick granaries, prefabricated frame houses, and thriving mills and breweries.

It was also Poor Richard who said, "Three removes are as bad as a fire."

As sage as most of his advice was back in the times he lived in, people have forgotten his advice about moving. Many families in the Wabash Valley have forgotten exactly how many times they have moved over the years. Some people cannot recall all their homes since they were born, since they were married, nor the total of their lifetime.

Then there are those residents who were born in a family home, lived there until their death, are buried in the nearby family graveyard, and their descendants continue to live in the homeplace. Moving gets to be a family characteristic if done often enough.

Clark, Dorothy

Looking back on daily life

Hunting, farming and fighting Indians

T-S JUL 0 9 1989

Historically speaking

Clark retired as The Tribune-Star women's editor in 1980. She has written a local history column for 30 years. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

Readers who have ancestors who lived in Kentucky prior to 1800 need to know how they lived their daily lives to help them to come alive for their descendants.

First of all, the men fought the Indians, cleared land, raised the log cabin or hut, built the fort, and tried to protect their women folk and children.

The women were important assets. They milked the cows, cooked the food, prepared flax, spun, wove and made linen or linsey garments. They produced babies each year, and took care of a house full of children, the old folks who lived with them, and fought Indians when the situation was desperate.

The men hunted and brought in meat for the women to prepare. They ploughed, planted and harvested the corn so it could be ground into meal at the hand-mill, or pounded it into hominy in the mortar after soaking. Every family member was supposed to help with this.

Buffalo and bear skins were consigned to the floor or for beds and covering. Deerskins were made into clothing. There was no store available yet, but travelers sometimes auctioned off their excess plunder in the interests of lightening their load and being able to trade for whatever they needed more.

Either "turned" or "coopered" wooden vessels were used in place of dishes and platters. A tin cup was a luxury, almost as rare as an iron fork. Every hunter carried his knife, and the rest of the family could make use of another for all of them.

The man was supposed to be able to fashion some kind of a table and stools, slabs of wood hewed with the axe and legs whittled for both. When they got above sleeping on the floor with their feet in the fireplace, the bed elevated above the floor was placed in one corner of the cabin on slabs placed across the poles, supported on forks set in the earthen floor. Where the floor was puncheon, the bedstead was hewed pieces pinned on upright posts or augur holes. Refinements in furniture came with time and the talents of the man.

Food was wholesome and nutritious, but monotonous and predictable. Hard work gave appetites for the richest milk, finest butter, and best meat, along with the eternal cornmeal dishes and few veggies. Whatever was on the table was shared with friends and strangers.

Hats were made of native fur, and buffalo wool was made into cloth, along with the bark of the wild nettle. The hunting shirt was a loose fronck, reaching halfway down the thighs, with large sleeves, open before, and so wide they would lap over a foot or more when belted. This capacious bosom served as a wallet to hold a chunk of bread, cakes, jerky, tow for wiping the rifle barrel, or any other necessary for the hunter and warrior.

The belt, which was always tied behind, answered several purposes. It not only held the clothes together, but in cold weather held the mittens and bullet-bag. The tomahawk hung on the right, with the scalping knife in its leather sheath on the left. Drawers or breeches and leggins were worn with this long shirt, and moccasins on the feet might reach the knees and be tied with thongs to keep out dust, gravel or snow.

Moccasins were stuffed with deer-hair or dry leaves in the cold weather, but in wet weather they were not much better than going barefoot. Men who spent their life outdoors invariably suffered with rheumatism from improper foot gear.

There was some paper money in the back country of Kentucky which had not depreciated a half nor even a fourth as much as it had in Washington, D.C. If there was any gold or silver, its circulation was suppressed. The price of a beaver hat was $500.

For a long time after the first settlement of Kentucky, the inhabitants in general married young. There was no distinction of rank, and very few fortunes. On these accounts, the first impression of love resulted in marriage. Every father had a shotgun or rifle that would ensure that.

A family establishment cost only a little labor and nothing else. The large emigration of young unmarried women into a region abounding in young unmarried men, naturally resulted in the rapid increase of population.

Instances of seduction and bastardy did not happen frequently in those early times. Considering the chivalrous temper of the Kentuckians, this crime could not take place without great personal danger from the brothers, or other relations of the victims. Family honor was all important in that time, and zealously guarded. Kentucky feuds started up between families over minute infractions.

Marshall's writings of the history of Kentucky contain many interesting descriptions of all phases of pioneer life, as does Perkins' "Annals of the West," published in 1847. He was Kentucky's first historian.

Tough but fair

✓ Clark, Dorothy

Early settlers forged their own social rules

NOV 1 2 1985

Historically speaking

Clark retired as The Tribune-Star women's editor in 1980. She has written a local history column for 30 years. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

With all their rudeness, the early settlers were given to hospitality and freely divided their rough fare with a neighbor or stranger and would have been offended at the offer of pay. In their settlements and forts they lived, worked, fought and feasted, or suffered together in cordial harmony.

They were constant and warm in their friendships. On the other hand, they were revengeful in their resentments. And the point of honor sometimes led to personal combat.

If one man called another a liar, he was considered as having given a challenge which the person who received it must accept, or be deemed a coward. The charge generally was answered on the spot with a blow. If the injured person was decidedly unable to fight the aggressor, he might get a friend to do it for him.

The same thing took place on a charge of cowardice or any other dishonorable action. A battle must follow, and the person who made the charge must fight, either the person against whom he made the charge or any champion who chose to espouse his cause. Our people in early times were much more cautious of speaking evil of their neighbors than they are at present.

Sometimes pitched battles occurred, in which time, place and seconds were appointed beforehand. The method of fighting in those days was dangerous in the extreme. Although no weapons were used, fists, teeth and feet were employed at will, but above all, the detestable practice of gouging, by which eyes were sometimes put out, rendered this method of fighting frightful. It was not, however, as destructive as the stiletto of an Italian, the knife of a Spaniard, the small sword of the Frenchman, or the pistol of the American or English duelist.

Although there was no legal compulsion to the performance of military duty, every man of full age and size was expected to do his full share of public service in pioneer days. If he did not do so, he was "hated out as a coward."

Even the lack of any article of war equipment, such as ammunition, a sharp flint, a priming wire, a scalping knife or tomahawk, was thought highly disgraceful. A man who failed to go on a scout or campaign when it came his turn, without a reasonable cause, met with an expression of indignation in the faces of all his neighbors, and epithets of dishonor were fastened on him without mercy.

Debts which make such an uproar in civilized life were little known among our forefathers at the early settlement of this country. After the depreciation of the continental paper, they had no money of any kind. Everything purchased was paid for in produce or labor. A good cow and calf was often the price of a bushel of alum salt. If a contract was not punctually fulfilled, the credit of the delinquent was at an end.

Any petty theft was punished with all the infamy that could be heaped on the offender. If a man on a campaign stole from his comrade a cake out of the ashes in which it was baking, he was immediately named "The Bread Rounds." This epithet of reproach was bandied about in many ways. When he came in sight of a group of men, one of them would call "Who comes there?" Another would answer, "The Bread Rounds."

If anyone meant to be more serious about the matter, he would call out, "Who stole a cake out of the ashes?" Another replied by giving out the name of the man in full. To this a third would give confirmation by exclaiming, "That is true and no lie." This form of tongue-lashing he was doomed to bear for the rest of the campaign, as well as for years after his return home.

If a theft was detected in any of the frontier settlements, the old-timers believed a thief must be whipped. The first settlers lived by Moses Law, that is 40 stripes, save one.

If the theft was of something of some value, those in the neighborhood became a kind of jury, and after hearing testimony, would condemn the culprit.

If the theft was of some small article, the offender was doomed to carry on his back the Flag of the United States, which then consisted of 13 stripes. In either case, some able hands were selected to execute the sentence, so that the stripes were sure to be well laid on.

This punishment was followed by a sentence of exile. He then was informed that he must decamp in so many days, and be seen there no more on penalty of having the number of his stripes doubled.

If a woman was given to tattling and slandering her neighbors, she was furnished by common consent with a kind of patent-right to say whatever she pleased, without being believed. Her tongue was then said to be harmless, or to be no scandal.

Historian Marshall once stated: "I do not recollect that profane language was much more prevalent in our early times than at present. Among the people with whom I was most conversant, there was no other vestige of the Christian religion than a faint observation of Sunday, and that merely as a day of rest for the aged, and a play day for the young."

Journey through the wilderness

Settlers first came to Indiana from south, east

APR 1 5 1990

Clark Dorothy

Historically speaking

Clark retired as The Tribune-Star women's editor in 1980. She has written a local history column for 30 years. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

LaSalle, a French explorer in the employ of Louis XIV, passed through this region now known as Indiana in 1679 and found it uninhabited. It was a veritable "no-man's land."

The land-greedy white men swept in from the Atlantic seaboard in the following century and forced the reluctant and resisting savages up the slope of the Alleghenies and down the western slopes to take up their temporary home in a new land.

Some of these primitives, the federation of the Miamis with its many tribes, set up their tepees on the land drained by the Wabash River and its tributaries. The Piankeshaw tribe occupied the Wabash Valley where Vigo County is now located. These were the Indians that the white settlers of Indiana had to meet in their contest for possession.

In 1779, just 100 years after the LaSalle expedition, George Rogers Clark captured Vincennes on the lower Wabash and opened the way for white settlement. And the settlers came.

First were the restless, roving, violent, adventuresome hunters and trappers, sowing trouble for those to follow by their unjust treatment of Indians.

Next came the nomadic squatters with their families crowding on the heels of the departing frontiersmen, and reaping the fruit of their violent sowing, and in their turn to be crowded out by the last wave of settlers who came to conquer the land and live on it.

The first two groups passed on with the receding frontier, while the last stayed to carve a state from the virgin wilderness, the open woodland of Indiana.

It is interesting to note that the white invaders came into Indiana from the south and east along the Ohio River border, and that the permanent settlers located on the rivers and creeks. The formation of counties in the state proves this point.

In 1800 nearly all of what is now Indiana was included in the one county of Knox. In 1816, the year of admission to statehood, there were eight counties along the north bank of the Ohio, and north of these was another layer of five counties, while Knox in the west and Wayne in the east formed the beginning of an incomplete third layer.

By 1824 more than half the present number of counties had been created and they extended northward to the headwaters of the Wabash. The white men moved north, not west, in their conquest of the Indians.

This rapid acquisition of the land is all the more remarkable because of the countless dangers and difficulties overcome by scanty equipment in the hands of a few.

The colonist had to blaze trails, make a clearing, build his log cabin and rude furniture, clear the land, secure his fuel and, if need be, defend himself against wild beast or Indian with his precious axe.

With his priceless rifle he protected his home, obtained food until his crops were in, and eliminated from the neighborhood such undesirable pests as wolves, bears, panthers and stalking Indians.

For the fever that almost conquered him, he resorted to bleeding. For malaria, miasma and the chills that came out of the swamps and marshes he took calomel and Peruvian bark.

Along the waterways the settler built his home by living springs for a good water supply and easy means of transportation necessary to the well-being and safety of the family. The small prairie regions were desirable to them as they didn't require laborious clearing.

It was such a prairie region that attracted people to Vigo County in the early days. Where open land was not available, the ground had to be cleared of its tangle of hazel and hawthorn underbrush, prickly ash, nettles and huge ferns, and such trees as oak, poplar, walnut, cherry, elm, sugar maple, buckeye, hickory, mulberry and sycamore.

The poplars furnished the huge, light gunwales for the flatboats of river traffic. Such a gunwale floating in the river could easily support the weight of two men.

Title to the Indian lands was secured by the federal government as quickly as possible, which was too quick for the Indians and not quick enough for the settlers.

In spite of ethnic groups refusing to give up their old-world customs and names, the settlements of various peoples — the Germans, Scots, English, Irish, French, Dutch or Swiss — the settlers became interspersed. The town names showed the country of origin of the population.

Uninhabited in 1679, Indiana within 100 years acquired an Indian population which in 50 more years was entirely replaced by white settlers. The Hoosier of one locality in the state was seldom like another. Neither the hunters, trappers nor the nomadic squatters settled the state. The settlers were the real state builders.

*Clark, Dorothy

Reluctant move westward

Encroaching settlements forced Indians from their land

T S FEB 11 1990

Historically speaking

Clark retired as The Tribune-Star women's editor in 1980. She has written a local history column for 30 years. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

The removal of Indians was not a problem in the early settlement of Indiana. The majority of the Indians lived in the northern part of the state, and the American immigration was into the southern portion.

The Delawares, who had settled on White River about 1750 with permission of the Miamis, were the first to feel the demand of the white settlers for more land.

Their treaty of 1818 caused their removal within three years. The other Indians remained, but were gradually pushed into narrower limits. None of them wanted to leave, and for several years they successfully opposed removal.

Lewis Cass, James B. Ray and John Tipton, commissioners, reported in the treaties made at the mouth of the Mississinewa in 1826 that: "It is impossible to procure the assent of the Pottawatomies or Miamis to a removal west of the Mississippi."

"They are not yet prepared for this important change in their situation," their report stated. "Time, the destruction of the game, and the approximation of our settlements are necessary before this measure can be successfully proposed to them. It was urged as far as prudence permitted, and in fact, until it became apparent that further persuasion would defeat every object we had in view."

Begun under the treaty of 1832, the removal of the Pottawatomies continued until the last group, Menominee's band, left in 1838. Circumstances caused great hardship to them and caused the death of Father Petit who accompanied them.

In 1840, 150 years ago, the greater part of the Miamis agreed to removal.

In 1844, a contract was made with Thomas Dowling for their removal, but they did not get started until 1846. The first party reached their destination, the Osage River Agency, in November of that year.

Three parties or sections of this removal effort were all under the direction of Christmas Dagenet who died on the third trip. He was the son of Ambrose Dagenet, an early French settler, who was with William Henry Harrison in the Tippecanoe campaign. Ambrose married Mi-cin-gwa-min-dja (meaning Burr Oak Tree), a Wea woman. Their son Christmas was born Dec. 25, 1799, at the old Wea town north of Terre Haute.

On Feb. 16, 1819, Christmas Dagenet wsas married by the Rev. Isaac McCoy at his mission school in Parke County, Ind., to Mary Ann Isaacs, daughter of Chief Joseph Isaacs of the Brotherton Indians.

Their grandson, Charles E. Dagenet, was Supervisor of Indian Employment for the United States Government. Born on the reservation in Kansas in 1873, he accompanied his parents to Oklahoma in 1882.

Educated at Carlisle (college), he learned the printer's trade, and edited "The Miami Chief" at Miami, Okla., for two years before entering government service in 1894 as a teacher among the Sioux in South Dakota.

Dagenet married Esther Miller (As-san-zan-kwa or Sunshine Woman), daughter of Thomas Miller (Ma-to-sa-nia), the last of the Miami head chiefs in Kansas. She also was a Carlisle graduate and a successful teacher in government service.

Following the death of Christmas Dagenet, his widow remained in Kansas where she married Baptiste, a full-blooded Peoria, known historically as "Baptiste Peoria." They were of great service to emigrant Indians.

During the Indians' stay in Indiana and Illinois, whiskey became their addiction, but when they reached Kansas the havoc caused by liquor was appalling. Not only bootleggers but licensed traders, in open violation of the law, supplied the Indians with all the booze they could pay for, and that of the worst "rot-gut" quality.

Crimes of violence caused by intoxication were common in so-called civilized communities, but on the lawless frontier, deaths from violence due to whiskey exceeded deaths from all other causes by five to one. The Rev. Isaac McCoy said the white people destroyed the Indians much faster in times of peace than in times of war.

For 30 years Baptiste had been in government service, and under his leadership the demoralized remnants of the Peorias, Weas, Kaskaskias, and Piankeshaws confederated before their treaty of 1854. They removed to Oklahoma in 1867 where he died in 1873 at the age of 80.

The Western Miamis did not join this federation until 1873, and then not fully. They held land jointly, but had separate annuities and separate tribal organizations.

An Indiana tribal organization was a mere formality after 1846 except that Micingwamindja's band held their reserve in common until it was partioned under the Act of Congress of June 10, 1870.

Each of the 63 members then living received a patent for his share. With this action, the last remnant of Indian tribal title to lands in the State of Indiana was extinguished.

1994

Many pioneers moved from city

(16)

* Clark, Dorothy

Ts JAN 23 1994

Many early pioneer families came to Terre Haute and the outlying areas several years, then moved on to other communities. When this happened, often their accomplishments and contributions to our community were either forgotten or lost to written history.

Just such a family was the Coddingtons whose descendant, W. Wendell Fye, of Mount Carmel, Ill., was kind enough to give me photostatic copies of his family history.

The Coddington family goes back to Archibald Coddington (1756-1822), a private in the New York militia during the Revolutionary War, and his wife, Mary Coon. The youngest of their family of 12 children, Isaac Vantyle Coddington, was born in Somerset County, N.J., in 1803. His parents were among the earliest settlers of that county.

Isaac V. Coddington became a blacksmith and skilled iron worker. After the death of his parents, he married Phoebe Ruckman in 1824, and with his growing family moved to a farm near Terre Haute in 1832, and into town two years later, where he remained until 1845.

The move from Union Village, N.J., near Valley Forge, to Terre Haute was a major undertaking in 1832. At that time, when railroads were unknown, it was a long and tedious journey in wagons, occupying six weeks in going across the wild country.

Historically Speaking

By Dorothy Clark
Special to the Tribune-Star

When Asbury Chapel was erected, Isaac V. Coddington was one of the building committee members. His responsibility was to provide the elements for Sacrament of the Lord's Supper. Many pioneer settlers here remembered seeing him on the morning of communion Sabbath on his way to church with the bread and wine.

All that remains of Asbury Chapel today is the stone with the name carved on it, which was taken from the Fourth and Poplar site to the new church at Seventh and Poplar.

Now that the Methodist Temple is no more, the stone was again taken from the razed church. It was planned to give it to the Vigo County Historical Society's Historical Museum for safe-keeping, but the old stone disintegrated in the demolition process.

Mr. Fye's grandfather, Stephen R. Coddington, was born in Union Village in 1829 and came with his parents to Indiana when he was 3 years old.

Stephen made the best use of such educational opportunities as came to young men of that day here in Terre Haute, and by close reading and observation he became a man well qualified for life and business.

On Feb. 5, 1855, he married Louisa J. Hinkle at Carlisle. She was born in Sullivan County, the daughter of the Rev. Nathan Hinkle, Methodist Episcopal minister. The young couple lived on a farm near Linton, and proceeded to raise 10 children.

In May 1865, the Coddingtons left Terre Haute and went to Mattoon, Ill. Stephen established himself in the lumber business there with his partner for 23 years, B.C. Hinkle.

Stephen and Louisa Hinkle Coddington died at Mattoon and were buried in the Dodge Grove Cemetery, he at the age of 69 years, she at the age of 72 years.

The previously mentioned Rev. Nathan Hinkle was born in 1799 in North Carolina. In 1808 he moved to Jefferson County, Ky., where he grew to manhood. In 1819 he moved to Sullivan County, where he remained until 1865 when he moved to Mattoon, Ill., with his daughter, Louisa Hinkle Coddington.

The Rev. Nathan Hinkle joined the M.E. Church in 1815, was licensed to preach in 1832, was ordained a deacon in 1844, and was ordained an elder in 1852 at Bloomington. He passed away in 1870 and is buried in Mattoon, with his daughter's family.

Anyone having knowledge of a pioneer family who lived in Terre Haute or vicinity for any length of time, whether they continued to be identified with this area or another, are invited to get in touch with the writer.

From 1832 to 1865 is 33 years, a long span in anyone's lifetime, so the Coddington family was a part of the Terre Haute community before becoming identified with the Mattoon community for another three decades.

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1994

Valley heritage

(36) *Clark, Dorothy (+) * ~~Pioneers &~~ ~~Pioneer Life~~ (W)

Pioneer methods took care, planning

TS MAY 01 1994

Historically Speaking

By Dorothy Clark
Special to the Tribune-Star

A Hoosier pioneer was returning from a visit to North Carolina in the spring of 1869 when he saw bananas for the first time at Baltimore. He was over 30 years old at that time, and bought a few of the exotic and novel (to him) fruit at five cents each to bring home.

Many years later, they were sold at Hoosier country stores and now are considered a staple instead of a foreign luxury.

Young men in North Carolina learned the tanner's trade before moving to early Indiana and starting a tanyard here.

A strong, never-failing spring on a hillside was a necessity. Pole gutters carried the water down to the tan-vats, 6 feet long, 4 feet wide and 4 feet deep, made even with the surface of the ground and water-tight, of 2-inch sawed oak boards.

The number of vats was increased until there were a dozen or more. One vat was used to "lime the hides" in, to take off the hair. Another, called the pool, was kept full of water to soak the lime from the hides after the hair was removed.

Surplus water was kept running through the pool. When removed from the pool, the hides were evenly dressed with a currier's knife on the flesh side. The shavings and scraps were sent to the glue factory.

Then the dressed hides were ready for the tanning process. A layer of ground tan-bark was placed in the bottom of a vat and a hide spread over it. If the hide was longer than the vat, a layer of ground tan-bark was put on and the hide doubled on it, and another layer placed all over it, with yet another hide spread on this tan-bark and so on.

This continued until the vat was filled, or all the hides put in, then a heavy layer of ground tan-bark was put on top, and water was run in until the vat was full. This was tended for six months, with an occasional overhauling and repacking.

The hides were then removed and dressed, and blackened on the grain side for shoe or harness leather as desired.

One pioneer also tanned sheep skins with the wool on, which were useful for many purposes, many calf skins for fine shoe and boot leather, several deer skins, and many dog skins for string leather. This leather was too soft for good shoe-soles, so Spanish leather was hauled from Cincinnati to use instead.

One needed to set up a wooden mill to grind the bark used in the tan yards, powered by a horse who trod an endless circle around the huge wooden wheel.

When ground fine for tanning, the bark was put into a cellar opening on the tanyard, and a new supply of bark was put in the mill. Later mills used a cast-iron grinder to break up the pin, white, red and burr oak barks.

Flax was grown in pioneer days for the lint fiber, the tough bark that grows on the stalk. It was sown in the spring, and when the stalks were mature and the seed ripe, in order to save all the lint, it was pulled up by hand and tied into bundles using a few stalks for a band.

It was then stored under shelter until early fall, when it was taken to a grassy place and spread thinly in rows and left there several weeks to "rot."

The woody part of the stalk would decay to some extent and become brittle without injury to the fiber which could be easily split into fine threads. It was then bound up again and kept dry until winter.

On cool, bright days it was pounded with a "flax break," a wooden, bench-like machine having parallel bars on which a bunch of flax was placed and then pounded with a heavy block on which were placed parallel bars to correspond with the lower part.

The flax was made as dry as possible by placing it on a scaffold with a fire built under it. It was pounded until the woody part was broken up, and mostly knocked out. A stout man was needed to work a flax break.

It was then "scutched" with a "scutching knife," a two-edged, hardwood paddle two feet long. A 10-inch wide board about four feet long, one end sharpened, and the other end square and rounded, described the paddle.

The sharpened end was driven in the ground, and a bunch of broken flax was held over the end of the board with the left hand, and scutched down with the scutching knife in the other hand. This knocked out the remaining woody part.

It was then hackled. Forty or 50 small sharp irons fastened near one end of the board were the "hackle." The bunches of flax were drawn over these points many times, and "tow" was pulled out, leaving handfuls of flax. The flax and tow were now ready for the spinning wheel.

After being spun into thread, it was ready for the loom, where it was woven into cloth. The spinning and weaving were done entirely by the women folks. Talented men made the small "treadle" of the flax wheels, the spinning wheels for wool, and looms.

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1995

* Clark, Dorothy + * ~~History (Ind)~~

Diverse groups traveled west

TS NOV 20 1994

(38)

Historically Speaking

By Dorothy Clark
Special to the Tribune-Star

Only yesterday, in the long story of civilization, the Wabash Valley was still a wilderness. Jet travel and space exploration makes it easy to forget that the United States is a "youngster" when compared with the cultures of Europe and the Orient.

Just after the war with England for the independence of the Colonies, this was part of a vast frontier land, sparsely occupied even by Native Americans, and little traveled by white men except for a few traders and trappers. Some explorations had been made, but these were only to map trails and survey the land, and not to establish settlements.

The 13 colonies on the Eastern Seaboard were bounded on the west by a high range of mountains that offered severe hardships to those attempting to venture over rocky ridges and heavily wooded valleys.

Also, many Native American tribes lived on the western slopes of the mountains, and a growing resentment of the white man (due to unjust treatment) made travel to the west dangerous enough to give most men second thoughts.

To the north, the Iroquois presented another dangerous element to the adventurous traveler. To the south, the Cherokee Nation occupied most of the Southern lands that those who used the Cumberland Gap had to travel.

All of these routes presented obstacles, but most of the travelers took the central passage, traveling over the mountains and heading west to the Ohio River, which soon became the western boundary of the American frontier.

The earliest travelers over the mountains were not gentle, home-seeking farmers. For the most part, they were hunters, speculators and woodsmen, crude and tough, who cleared a little land and tried their hand at some farming.

The next group to occupy the land were primarily farmers whose lack of success in the Eastern communities had discouraged them. They traveled west hoping for a new start.

These hardy settlers were the first to more or less permanently occupy some piece of land. Often, though, they had little more success in the West than they had back East.

When the work seemed too hard, or an area seemed to be getting too populated for their taste, they simply pulled up stakes and moved on. Many sold out cheaply to other men and their families coming into the territory.

These more permanent settlers were generally better at farming and using the land. They often had enough money to bring with them tools, possessions and livestock. They built barns and cabins, cleared the land and established the beginnings of a community.

Today, it is difficult to imagine a true wilderness. Early invaders of the territory reported it was a gloomy, lonely place, empty of song birds and very quiet. Even deer were not found in the forests, with little brush and low limbs on which deer could browse.

Almost the first thing a settler did was to clear a few trees, so he could have some sunlight while he set about erecting a crude shelter.

As Indiana grew to statehood in 1816, and civilization pushed aside the frontier, the state soon became the gateway to the West. Indiana's rich land and many opportunities attracted the more steady and conservative homesteader who decided to put down roots on a fertile territory he could see, rather than continue westward toward yet another unknown land.

The mixture of people who settled in the Wabash Valley was as rich and varied as the types of wagons that plowed over her early roads. People from all the Eastern states began settling in batches. Even today, one can see earmarks of their settlement in some Hoosier communities.

Soon these settlements became a mixture of Hoosiers, people who found themselves with common problems and needs. Even the early European immigrants soon lost their need to be isolated into small ethnic groups, and melted into the general population of both the towns and rural communities.

Transportation in the Wabash Valley is really the story of how the area grew from yesterday to today. Without the many parts of this story, perhaps it would have been a different place than it is today. Perhaps even our nation might have had a different history.

More and more emigrants from the East, shunning the Cumberland route to northern Kentucky, used the Ohio River as an artery to the West. Early river traffic was a strange mixture of dugout canoes, rafts, barges, flatboats and keelboats. Ferries across the river were few and far between.

The remarkable keelboat was the first river craft to both go downriver and return with a cargo. It used the square sail to navigate the upstream current, or its crew of husky polemen would move the boat upstream by setting their poles in the river bottom and literally "walk" the boat under them against the current.

The settler's flatboat was a crude, cabin-like shelter built on the raft, often with a low fence around it. The settler might later use the lumber from this boat to build his first home.

Next week's column will delve more deeply into early transportation in the Wabash Valley.

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(20) A Clark Dorothy

French influence starts with Cartier

Historically speaking

Clark retired as The Tribune-Star's women's editor in 1980. She has written a local history column since 1956. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

Geography was never my favorite subject, but in later years I found that more knowledge of geography was necessary to better understand history, genealogy and why people moved from this area to that, and why their name or that was given to a person or place. In order to find the first French influence in North America, one must go back before the Northwest Territory — to the St. Lawrence River and the Great Lakes, and find Jacques Cartier, French navigator, who sailed from St. Malo and was the first to sail into the River of Canada, the Indian name for the St. Lawrence, in 1535.

Writings and maps of Father Hennepin in 1698 and Father Charlevoix in 1721, Jesuit fathers, show the many French names given to geographical features of the wilderness they traveled in their holy calling. Early Gazeteers and Emigrant's Guides furnish the old French and Indian names. The French were the first explorers. They established posts at Detroit, Green Bay, Mackinaw on the Illinois, the St. Joseph, the Maumee and Wabash rivers, and at other places on the route of lake and river communication.

Because of their control over these points, and their influences over the Indians, the French monopolized the fur trade and held the whole Mississippi Valley and lake region for nearly three-fourths of a century. Cartier traveled as far as Montreal, and in 1598 France decided to colonize and extend Catholic religion. Nova Scotia was the first effort. In 1608 Champlain arrived and established colony of Quebec. Montreal and Quebec became the base of operations for the French in North America. All exploration, fur trading, colonizing, etc., stemmed from these two locations.

Marquette's journal of 1673 gives so much information. LaSalle's voyage and his discovery and taking possession of the Mississippi Valley are probably the best known of the many French explorations into this area first known as Illinois Territory.

Illinois Indians were constantly harassed by their enemies — the Sacs, Foxes, Kickapoos and Pottawatomies — as well as fierce Iroquois who were the first Indians to receive firearms from early Dutch settlers in New York.

In 1694 there was an effort by the French to unite Miami tribes in the Midwest, but during that time Miamis were attacked by Sioux and several killed. Seeking revenge, they followed the Sioux to their own country and found them being helped by Frenchmen, bush lopers or coureurs des bois. There was an unsuccessful attack, and the Miamis lost more arms and ammunition to the Sioux which they confiscated.

Seeking revenge, they seized the French agent and trader and boiled him in a kettle. Indians were sometimes cannibals in those days. This was the beginning of bitter feelings between the Miamis and the French.

In 1699, Miamis were at Fort Wayne, portage point for French emigrants from Canada to Louisiana. Weas had their fort and cultivated fields on the plains below Lafayette in the early 1700s. When the French first discovered the Wabash River, Piankeshaws were in possession of land on both sides of the river from its mouth to the Vermillion River, and no claim had ever been made to it by any other tribe until 1804, when Delaware Indians ceded part of it to the United States.

Miamis also had villages on Sugar Creek and near Terre Haute. They remained strong and could not be controlled by the French. They were too bold, independent and successful for missionary work. They were badly used by the French and British during the wars between the two countries, they went back and forth with their loyalties, reduced in numbers in battles, and ended fighting for Britain against the colonies during the Revolutionary War.

After the close of that war in 1783, young Indian braves engaged in predatory warfare on frontier settlements and became the allies of the British in the War of 1812. Old French documents show how they tried to keep Miami tribes working with them in fur trading and against Britain. Several Miami villages from Fort Wayne down to the Vermillion River suffered attacks from the U.S. ARmy, smallpox, whiskey and exposure. Either the French or the British, or both, taught the Indian how to scalp colonists, a practice they were not familiar with before.

One early French influence on this immediate area was made by Christmas Dagney (also spelled Dazney, Dagenette,) who was born on Christmas Day, 1799, at the Wea Village of Old Orchard Town (Wee-au-ta-no, meaning Rising Sun) located on the banks of the Wabash River south of the Water Company's present site.

His father, Ambrose Dagney, was a Frenchman, native of Kaskaskia, and served during Harrison's campaign in 1811 and the Battle of Tippecanoe. His mother, Me-chin-quam-e-sha (The Beautiful Shade Tree,) was the sister of Jocco (Tach-ke-ke-kah, The Tall Oak) who was chief of the Wea band living in the village.

His people claimed the country east of the Wabash River, from the mouth of Sugar Creek to a point some distance below Terre Haute. Me-chin-quam-e-sha died 1822 and was buried at Fort Harrison in the cemetery that was discovered south of Elk's clubhouse.

Christmas Dagney received a good education from the Catholic instruction available. He spoke French and English with great fluency, and was master of dialects of several Wabash tribes. For many years he was government interpreter at Fort Harrison and later Indian Agent. He died in 1848 in Kansas.

We hear so much of French cuisine, and we must feel for the Jesuit fathers who traveled among the Indians and necessarily had to share food with them. Some of the earliest journals tell of a chief personally hand-feeding the guests by dipping into the cookpots for the choicest tidbits of fat, chicken cooked with feathers on and entrails left inside, boiled dog, grasshoppers and slugs, etc.

More about the early French people in the Wabash Valley next week . . .

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Valley heritage * Clark, Dorothy (4) ~~A Indians (JW)~~

French were friends to Indians

(25)

Ts JUL 11 1993

Historically speaking

Clark retired as the Tribune-Star's women's editor in 1980. She has written a local history column since 1956. She is Vigo County historian.

By Dorothy J. Clark
Special to the Tribune-Star

This week's column continues the column from last week which told of the early French influence here in the Wabash Valley.

French rule ended in North America before Napoleon ceded Louisiana to the United States in 1803. Frenchmen were not farmers, but spent their time hunting and trading with the Indians. Their families lived in villages separated by wide stretches of wilderness. While able-bodied men were off hunting and trading, old men, women and children produced scanty crops sown in common fields.

The Englishman, on the other hand, loved to own land, and joined the tide of emigration moving westward. Each log cabin became a fort. He defended his land and extended civilization in the Northwest Territory.

By way of contrast, the French had little to show for their possession of the Northwest for nearly a century. However, the very trails that disqualified him as successful colonist, gave him an advantage over Anglo-Saxons in the influence they exerted over the Indians. He did not want their land. He fraternized with them, adopted their ways, married their women, flattered and pleased them.

The Englishman wanted their lands and began crowding the Indian out of the country. The Indians were to remember their contacts with the French as their golden age and passed the good word on to their children and grandchildren.

An aged chief told General Harrison, "You call us your children. Why do you not make us happy as our fathers the French did? They never took from us our lands which, indeed, were in common between us. They planted where they pleased, cut wood where they please, and so did we, but now, if a poor Indian attempts to take a little bark from a tree to cover him from the rain, up comes a white man and threatens to shoot him, claiming the trees as his own." Yes, the French had great influence.

It is interesting to note that Terre Haute was the dividing line between the French colonies. North of Wabash Avenue was French Canada; south of Wabash Avenue was French Louisiana. Vincennes was founded in 1722, and French settlers there borrowed their habits of dress from the Indian. Men wore hunting shirts, leggings and moccasins; in colder weather a blanket of buffalo robe. Several styles of housebuilding were used. The earliest house was built by setting four forked posts in a square and putting crosspoles from one to another. The walls and roof were made with bark or brush or anything handy to keep out wind and rain.

Planters built better. A double row of puncheons was planted upright in the ground with spaces between filled with mortar and white-washed inside and out. Some houses had four or five rooms with an open porch on the side and attic sleeping rooms reached by a ladder. Rooms were warmed by fireplaces. Outside the house was the bake oven in the old French style.

Farming was primitive and communal. A family used a two-wheel farm cart to ride to church. Crops of wheat, corn, and other grains were grown, along with a liberal supply of tobacco. All family members

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broke a bottle of good whiskey on the gate on Oct. 28, 1811.

The next day the army moved up the Wabash, stopping to build another blockhouse on Nov. 2. The next day they moved up to Prophetstown and on Nov. 7 occurred the famous Battle of Tippecanoe.

A year later the Indians attacked Fort Harrison, set fire to it, and Captain Zachary Taylor rallied his small garrison of soldiers ill with malaria to fight off the attack — but that's another story. Two presidents of the United States came from old Fort Harrison.

When readers happen to be in the vicinity of the Elks Club on the site of old Fort Harrison, look over your shoulder, if your imagination is as healthy as mine, you can almost see the Indians creeping up on the old fort or paddling their canoes on the river.

There were few Frenchmen in early Terre Haute, mainly parish priests at St. Joseph's

church. But one of the strongest French influences in this area began on July 26, 1840, when three Sisters of Providence and three novices left France to arrive in New York after forty perilous days in a sailing ship. They survived the overland journey to Philadelphia, on to Baltimore in a bouncing stagecoach, and by river to Vincennes, the typical story of early transportation in the Midwest.

Here they rested for a few days until Father Buteau, who lived in a farmhouse at St. Mary's village, traveled to Vincennes to escort the brave women to their new home in the wilderness. They arrived Oct. 22, 1840, where a few rude log cabins and a log chapel was to be their home. Certainly these brave women exerted much French influence on the area, and even more as their work continues.

smoked or used snuff. A great deal of wine and spruce beer was made.

The French were a jovial, careless, pious, unpolitical class of people who took the world easy, so the world took them. After a year of bountiful harvest, they spent the winter in social festivities, dancing, feasting and card-playing. Even billiards were popular at this early date on the Wabash. They knew and cared little for the outside world. They sold beef, pork, and corn at New Orleans for what few manufactured goods they received. Their military commandment looked after this world's affairs, and parish priests attended to affairs of the next world for them. Since there were no hotels, everybody's house was open to the stranger.

The invasion of George Rogers Clark in 1779 put an end to this old-fashioned society. Most of the French settlers moved on west or south on the lower Mississippi river. History marched on in the Wabash Valley after

Clark re-captured Vincennes for the United States. The Northwest Territory was created in 1787. General William Henry Harrison was appointed governor and arrived at Vincennes in 1801.

Indian troubles slowly grew. Tecumseh and his brother, Prophet, moved their village up the Wabash near the mouth of the Tippecanoe, and the threat grew and finally on Sept. 26, 1811, Governor Harrison left Vincennes with 900 men on the march to disperse the Indians at Tippecanoe.

On Oct. 3, the army reached the Wea village of We-au-ta-no, or Rising Sun, Old Orchard Town, and the high bluff on the Wabash river bank named by early French traders as Terre Haute. Two miles north he halted the army and built a fort. When it was finished, the men christened it Fort Harrison and

*Clark, Dorothy J. *~~Pioneers & Pioneer Life~~ (IN)

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Tales of frontier filled with hardships

TS OCT 17 1993

Historically speaking

Clark retired as the Tribune-Star's women's editor in 1980. She has written a local history column since 1956. She is Vigo County historian.

By Dorothy J. Clark
Special to the Tribune-Star

The tales of the U.S. frontier families in the Old Northwest, more commonly called "The Northwest Territory," are the stories of many readers' ancestors, as different as were those early settlers, and yet as similar as were all pioneer hardships and tribulations.

Henry Parker Smith described his family's arrival at Prairie Ronde, Mich., and their neighbors, the Calhouns. Calhoun was a very hospitable settler, allowing the "tenderfoot" Smith family to occupy his house while he and his family of four children moved into the unfinished stable.

Mr. and Mrs. Calhoun were plowing up a bit of the prairie near the house for immediate cultivation. Every morning Mrs. Calhoun would tidy up the house and wash up the scanty assortment of breakfast dishes. Calhoun would hitch his miscellaneous team to the plow. By that time his wife was ready for work, and placing herself between the plow handles, the business of the day began.

Not long after the Smith family was settled in, plowing was suspended for nearly three days. It seems Calhoun No. 5 arrived. On the third day, Calhoun gathered in his team and hitched up the plow. He added an oblong box fastened between the wheels of the plow, and the new baby was safely stowed in said box amid a pile of blankets. Plowing proceeded very carefully and slowly. She would stop plowing and sit on a stump and nurse the baby at regular intervals.

Smith recalled the nightly serenades of prairie wolves. Chickens were kept in a box in the house, otherwise they would have been devoured by those hungry animals who made the nights hideous with their dismal howls and barks.

According to Smith, his wife soon became a favorite of the Indians in the area. They called her the good white squaw, and taught her their language.

One day the old Chief very delicately suggested that it would be proper for such good friends as they were to exchange wives, and offered him two of his prettiest squaws for a bonafide bill of sale for his wife. Somehow the trade was never consumated.

One of the greatest challenges of the frontier family was to stay healthy. Inadequate knowledge and facilities for prevention and cure, poor food habits, lack of proper sanitation, exposure, and swamps made staying healthy a difficult task.

Among the illnesses were bilious fevers, cholera, typhoid fever, erysipelas, lockjaw, measles, mumps, chicken pox, scarlet fever and cancer.

While on a business trip to Simsbury, Conn., James Kilbourn wrote to his wife, Lucy, in Worthington, Ohio, in 1805. He named the many friends who had died in Simsbury since the Kilbourns had moved west.

James urged Lucy to take her pills regularly. "You should make use of pills often even if you are not sick. They cleanse the stomach effectually, and after that use freely of Bark (quinine?). If you are out of them, send for more to Chillicothe. Borrow a horse and send Hector down, and get a considerable quantity of pills and Bark."

In spite of her husband's advice, Lucy Kilbourn died in 1807, after giving birth to a daughter, her eighth child, who also died.

The most common affliction was ague. "He ain't sick, he's only got the ager," was the usual view. The symptoms were unmistakable. Yawning and stretching, a feeling of lassitude, blueness of the fingernails, then little cold sensations that increased until the victim's teeth chattered in his jaws and he "felt like a harp with a thousand strings."

After an hour or so warmth returned, then came raging heat with racking head pains and aching back. The spell ended with copious sweating and a return to normality, when the world looked bright and happy again.

These attacks came so regularly that it is said the settler made his plans by them. His calendar was divided into well days and ague days. The minister made his appointments to preach so as to accomodate his "shakes."

The justice of the peace entered the suit on his docket to avoid the sick day of the party or his own. The housewife regulated her affairs by it. She would do up her work, and sit and wait for the ague, as for a visitor to come.

The lives of our ancestors' families have been examined.—.—.their laws, journeys, and methods of coping with daily living. They faced their challenges and met them. We can learn from their examples and strive to do even better with our lives, and, thus, make their hardships and sacrifices meaningful in the scheme of life.

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☆ Clark, Dorothy & ☆ [redacted]

Kickapoo met settlers in 1800s

TS AUG 28 1994

Va

Historically Speaking

By Dorothy Clark
Special to the Tribune-Star

When the first settlers came to the Wabash Valley, they found many Native Americans, principally of the Kickapoo tribe. They were considered harmless, more of a nuisance than a threat, with their stealing tendencies, and no one was afraid of them until the Black Hawk War in 1831-32.

The Winnebago War of 1827 was too far north to excite the fears of the settlers here, and few, if any, volunteers engaged in that short campaign from this immediate area.

The Kickapoos lived their normal lives here. They were often hired by the traders at Terre Haute and Vincennes as guides, and they proved to be very useful. They knew all the best parts of the area. They could point out the best and clearest water courses, where game was plentiful, and they proved to be unerringly accurate.

They were, however, fond of whiskey, and when under its influence, like their white brothers, were often quarrelsome and inclined to fight. If murders were committed, it was usually confined to their own race. No mention is made of their killing any white persons except in battle. However, there are instances on record where lawless white men killed Native Americans without provocation.

Local pioneers could remember two Native Americans named Bob Johnnycake and George Washington. They frequently got drunk and took to fighting.

In one melee, Bob Johnnycake killed George, but no notice seems to have been taken as they were "just two Indians." No mention was made of Bob's apprehension and punishment of his crime. He probably ran away, more to avoid the vengeance of Washington's relatives and friends, than through fear of a lawful trial.

During the 10 to 12 years the two races lived together here, the Native Americans had adopted many of the customs of the whites, and some regrets were expressed when it was announced that the Native Americans were about to make their exodus to government reservations west of the Mississippi River.

They had associated together so long, had hunted together often, and had "eaten salt together," as the Native Americans expressed it, that not only the Native American was beginning to adopt the customs of the white man, but the white man, in many ways, was imitating the simple habits of his red neighbors.

The Native Americans here were beginning to take on the teaching of the supposedly more enlightened race. Efforts to Christianize them had met with some success. They seemed to prefer the early Methodist evangelists. One Rev. J. Buel had many Native American followers. He used what we would call now "special effects and visual aids" to teach the difference he saw between the white and red "happy hunting grounds."

In the spring of 1831, the whole band of Native Americans numbering several hundreds met for last time to hear Buel before they took up their line of march toward the setting sun.

William Darnall, who was president at the last meeting, told how Buel preached from his charts and gave one of his peculiarly entertaining discourses, while one of his assistants, who spoke languages, translated for the benefit of those who had not learned to speak English.

According to Darnall, "no Methodist revival which I ever attended or heard described, compared with than manifested by these poor, ignorant creatures."

After services, a great dinner was served. This had been cooking in large camp kettles all the forenoon. It consisted of meats of various kinds, boiled with wheat and herbs of different sorts, until the whole mass was cooked to the consistency of thick soup, or more nearly of mush.

Some of the white boys had been invited to eat with them, but when they saw meat on which the flies had not only deposited their eggs, but when the eggs had actually hatched and the skippers (maggots) traveled up and down, flung into the kettle, meat, eggs and all, they concluded they were not so hungry, and respectfully declined.

But it was swallowed by the Native Americans with great relish, some eating from dishes, and more just dipping with wooden spoons or dirty fingers from the kettles.

Not long after the meeting, the whole band, joined by others from nearby areas, left the Wabash Valley never to return again.

Some recrossed the river from time to time to visit the places where they had formerly lived, but since the Wabash River area was so far for them to travel, none seemed ever to feel sufficiently interested in their old hunting grounds to undertake the long and hazardous journey.

Birth of a county

Business brisk, but justice was slow in early days

TS JAN 20 1991

Clark, Dorothy

Historically speaking

Clark retired as The Tribune-Star women's editor in 1980. She has written a local history column for 30 years. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

Vigo County was organized by act of the Indiana Legislature meeting at Corydon on Jan. 21, 1818 — 173 years ago.

Its northern line was the Indian boundary line (now in Parke County). The new county was formed off the county of Sullivan. On and after Feb. 15 it was known as Vigo County.

An act of the Legislature approved Jan. 26 empowered Elisha Stout, M.G. Clark and John Allen to locate the seat of justice of Vigo County. On March 16, this committee met at the home of Truman Blackman, near Fort Harrison, and signed articles of agreement with the Terre Haute Co. to locate the county seat at Terre Haute.

In consideration for this needed boost to the sagging sales of the Terre Haute Co., the city fathers furnished a bond of $30,000 to execute this agreement. They gave the new county commissioners, John Hamilton, Israel Lambert, and Ezra Jones $3,775 in bonds for the use of the county.

They also gave 70 town lots, "the town square equal to eight in-lots in the center of the town for the purpose of erecting thereon a courthouse and other public buildings," and a draft on its grant, payable in 60 days, for $1,000.

In addition to the county commissioners, the first officers of Vigo County included Curtis Gilbert, clerk and recorder; Truman Blackman, sheriff; Alexander Barnes, coroner; and Moses Hoggatt and James Barnes, associate judges.

In April 1818, the circuit court and the county commissioners' court were established, and Vigo County's official records were opened. It was their task to lay out the county, establish roads and bridges, locate its dams and mills, direct its elections, care for the poor, and provide education, all strictly adhering to the limited statutes of the new state of Indiana established in 1816.

The first court met at Sheriff Blackman's home. One month later Gov. Jonathan Jennings appointed Thomas H. Blake as president of the court. Admitted to practice in the Vigo Circuit were Nathanial Huntington, George R.C. Sullivan, Samuel Whitlesey, Jonathan Doty and William P. Bennett. The first bar of Vigo County had been established.

The first grand jury composed of 20 men was called at once. After being out 10 days, they reported very apologetically that they had not been able to find any business. Here was a whole court, judge, prosecutor, attorneys, clerk and bailiff, all ready and waiting in their importance to have their first case, and there was no case.

The disappointed men filed out of Blackman's green front door, and walked between two rows of flowering rosebushes to the road. The term was over.

The court moved from place to place, paying rent for these temporary quarters like any other tenant. When somebody feared the wheels of justice might get clogged with disuse, a suit was started against a public official charging him with not performing his duties properly.

Suit was brought against Curtis Gilbert, the county clerk and keeper of the records. After investigation, the committee reported he not only had performed his duties properly, but that all his records and papers were in perfect order. His fine copperplate penmanship is still admired in the oldest books.

A simple method of taxation was arranged by the commissioners in 1818. It explains how early pioneers could afford to own land and invest in much real estate.

First-class land was taxed 50 cents per 100 acres; second-class 43¾ cents; third-class, 31⅓ cents. A horse was taxed for 37⅓ cents; a tavern, $20; a ferry, $5; town lots, 50 cents for every $100 of valuation.

From the valuation of town lots, first-class land must have been valued at $1 per acre.

If a man disagreed with the assessor on whether his land was first or second class, he could always trade 100 acres for a silver watch and hide it under his feather bed the next time the assessor called.

The liberal donation of money allowed the commissioners to build the first little courthouse which was completed for occupancy in 1822. It was worthwhile for the town proprietors to wine and dine the commissioners at Fort Harrison.

In 1818 the fort was the "head house" of the newly formed Vigo County. Pioneers boarded here until they could get a log cabin built and their families moved into the rough quarters. All single men and those whose families had not arrived in this river frontier town stayed at the fort.

Dr. Charles B. Modesitt traveled by horseback back to Virginia to get his family and bring them to their new home where he set up his medical practice.

Curtis Gilbert lived to see his out-lots platted as well as his farms. In 1819 he built a large two-story frame house on the northeast corner of Ohio and Water streets. The upper part was occupied by the County Court, and the lower story by the Post Office.

There were numberless pioneers who came in the period from 1815 to 1824 to become merchants, lawyers and businessmen.

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Valley heritage

Clark, Dorothy

Pioneers used what they had

Ts APR 26 1992

Historically speaking

Clark retired as The Tribune-Star's women's editor in 1980. She has written a local history column since 1956. She is Vigo County Historian.

By Dorothy J. Clark
Special to The Tribune-Star

Today's column deals with answers to frequently asked questions about pioneer life, all phases of local history and Hoosier ways.

In pioneer days, brooms were made by stripping the tough splints from the end, up a piece on the body of a hickory bush of proper size and length. From higher up the splints were pulled down over the lower ones and tied down. The balance of the stick was shaved down to proper size for the handle.

The first lanterns used by pioneers were of tin, perforated with small holes, with a door on one side and a small tin tube inside for the candle.

Next, the four sides were of glass, held together at the corners by strips of tin. Then came lard oil lamps with a wick and a glass flue, and finally, the kerosene lamp with a wick and a glass flue.

Useful articles used by the pioneers included a hair comb made of a cow's horn. Wooden buckets were made by coopers and iron-bound with a sturdy handle.

For pumps, they had a well sweep, a windlass with a crank to turn the rope to lower or raise the bucket.

A "noon-mark" was cut in the floor at the south door of a house to indicate dinner time. If the sun was not shining, the pioneers would guess the time.

Before the establishment of the post office at Fort Harrison in 1817, and the transfer of the post office from the fort to Terre Haute in 1818, the nearest post office in the Northwest Territory was at Vincennes.

Early residents of the town of Terre Haute received their mail addressed to Fort Harrison, Sullivan Co., Ia. — for at that time what is now Vigo County still was a part of Sullivan County, and the state of Iowa was not even a part of the United States.

Curtis Gilbert, storekeeper at Fort Harrison, was commissioned on Dec. 4, 1817, by Postmaster General Jonathan Meigs, as postmaster at Fort Harrison.

Gilbert served as postmaster not only at the fort, but also for the pioneers who founded the settlement of Terre Haute.

The first post office building in Terre Haute was the place built by Curtis Gilbert near the banks of the Wabash River, later Water and Ohio streets.

It took mail approximately 30 days to come from the Atlantic coast to Terre Haute in early days.

The first drawbridge in Terre Haute was built on Ohio Street and finished in January 1847. Costing $10,000, it stood upon wooden posts instead of stone pillars, and was built entirely of wood. The draw was at the east side, and was made to slide from east to west to open.

In February 1847, when the bridge was barely a month old, it was marked with disaster. The first attempt to open or slide the draw resulted in a sudden crash, and the draw broke off short, the east half falling into the river, carrying with it one of the builders and two construction workers. Two were rescued, but one was drowned.

In the early Sixties, after the Ohio Street bridge was built, a drove of cattle stampeded on the bridge. A portion of the bridge went down under their weight. Two little girls were drowned, along with several head of cattle.

The bridge over the Wabash River at the foot of Wabash Avenue was completed and opened for travel early in January 1865 at the cost of $65,000.

The barracks for recruits during the Mexican War was located at the southeast corner of Fourth and Wabash.

The old circus grounds were located on the northeast corner of Fifth and Ohio and Seventh and Wabash.

Confederate prisoners were confined in the Farrington & Krumbhaar Pork House near what is now 800 S. First St.

The motive power for the oil well located on the alley between Fourth and Fifth streets was a great tread wheel about 40 feet in diameter and set at an angle, the upper part about 20 feet from the ground. Oxen were used to turn the wheel, always going up, but never reaching the top as the wheel kept going around and around.

The Saturday playground for "The Town Boys" was located on the commons from the old Prairie House west to Schall's Bakery on the alley between Fourth and Fifth on the north side of Wabash Avenue, a distance of about 1,300 feet. They played baseball, bullpen and shinny.

As there were no telegraph, telephone or fire alarm systems in the early days, alarms were sent in by each man passing on the yell of "fire" until it reached the volunteer firemen (1838-1885), who set out pell mell. A paid fire department finally was established when the council adopted an order May 5, 1868.

Community Affairs File

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